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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, DECEMBER 18, 1847. N. S. FOLSOM, EDITOR.

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For the Register.

A CORRECTION.

In the article on "Capital Punishment," in the last number of the Christian Examiner, there are two errors of statement, for which the writer of the article is *not* responsible, but which ought not to go unnoticed. And as I feel myself *indirectly* responsible for one of them, and the most important, and as I agree entirely in the spirit and purpose of the writer, I am the more anxious that the argument should rest on no doubtful facts, still less on positions known to be untenable.

On page 359, in speaking of the original of the famous passage in Genesis—"Whoso shedeth man's blood, by man shall his blood be shed"—the writer opposes the absurd idea that it is *imperative;* and gives, with other testimony, the following. "Professor Stuart declares it to be the most passive form which the language permits." Now I am sorry to say, that the very opposite of this is the fact. No man's opinion is conclusive whose opinions are so diverse, but every man has a right to speak for himself, and to be correctly reported. The origin of this mistake is curious, and of some consequence, if it be only showing the importance of types. In preparing an article on this subject for the North American Review of January, 1847, I received a courteous letter from Prof. Stuart, in reply to one of inquiry as to his view of the contested passage; and the substance of his answer was this, in his own words—"There can be no doubt, that the Hebrew of Gen. ix. 6, is in the most *jussive* form, which the language admits." His declaration I published, in justice to its author. But it so happened, from some oversight, that that peculiar and strong word "jussive" appeared in print as "passive" meaning, if it mean anything, the very reverse of what Prof. Stuart intended, and all the worse for being in italics. In a note to the next number of the North American, the error was corrected. But this note was probably read by few, and the writer in the Examiner evidently relied on the language which appeared in the article as printed, though he does not quote it. As his assertion is likely to perpetuate the error, and is of a kind to be used by others, it seems but just that this statement should appear. *Prof. Stuart himself was somewhat annoyed*, as well as amused, by frequent questions as to "what he *could* mean by such a sentence." Let him have the credit of writing intelligibly, and leave him only the task—enough for any man—to reconcile the opinion, that the verb "shall be shed" is a *command*, with other uses of the word "shall," with common reason, and with the neglect of the command by the Deity himself.

Again, the writer in the Examiner says, in another place—"It has been reported, without contradiction, that the city of Providence could not furnish enough for a jury to sit on Gordon's life;" adducing it as one of the facts, which go to prove the impracticability of the present penal system. Such facts abound, but this is not one of them. Two Gordons were arraigned for the same murder—the awful murder of Mr. Sprague in 1845. One of the brothers was convicted and executed. The other was tried, but the jury could not agree on a verdict. Another trial was long delayed, not from the want of a jury, but from the absence of a witness, and perhaps an actual willingness to rest satisfied with the blood already shed. The prisoner was allowed to go at large on bail, and has since died. In both cases, hundreds of citizens, I think, were summoned as jurors, before twelve could be found willing to serve; but still it was not true that a jury could not be furnished. H.

For the Register.

THE "MOTION REDUCED TO WRITING IN THE SIMPLEST TERMS."

MR. EDITOR,—One of your correspondents, whose quaintness I always relish, whose learning I admire, and at whose jokes I always laugh, at the close of a clever article, asks with such solemn and anxious earnestness, and with such an ingenuous confession of a want of understanding, for the object and meaning of a recent "Letter to Dr. Gannett," that he deserves to have it simplified for his benefit.

I venture to say, then, negatively, (1) that the intention of the Letter was not to harm anybody, much less the Truth; nor, (2) to hinder any good cause calling itself Unitarian; nor (3) to persuade any Unitarian to come forward and formally abjure that name,—the author wears it himself; nor, (4) to advise the dissolution of the A. U. A.; nor, (5) to favor the abolition of our existing institutions or organizations, (which I agree with others in believing to be tolerably simple and harmless of themselves,) so much as to argue against putting into them a narrow, partizan temper,—and thus to oppose the growth of a conceited, rigorous and exclusive spirit of denominationalism,—a spirit which, all denials to the contrary notwithstanding, is the same thing with sectarianism,—a spirit, too, which if suffered to grow unwatched and unchecked, will gradually manifest and clothe itself in outward measures and institutions, quite inconsistent with our professions, and hostile both to largeness of heart and pure religion.

The object, then, positively, was to do just what the Letter has been and is still accomplishing,—to resist the progress of an illiberal sentiment, which sometimes creeps in under a liberal name; to rebuke sectarianism, especially as it exists in our own Unitarian body; to show that our success does not lie in visible demonstrations, such as multiplying parishes and extending organizations, so much as in the pervading influence of character, and the mixing of our doctrine with all forms of belief,—and that our growth is not to be measured by statistics; to point out a difference of opinion which really exists among us on this subject, and is becoming more and more apparent; to provoke discussion; to exhaust some of the hot breath of protest which must needs expend itself before the sectarianism that is in us can consent to have a decent burial; to draw from some of our distinguished and justly influential men a disavowal of all sectarian intentions,—a disclaimer for which there was occasion; to call forth articles expressive of our various views, just like the smart one of your correspondent; to contribute a mite towards keeping our cause from shrinking into littleness, or going backward; to *agitate*; to express one individual's honest convictions on some incidental subjects; to contribute an humble effort towards the coming of that better time,—which surely will come,—which no favorite schemes of parties can always hinder,—of the coming of which there are so many encouraging signs in every direction, and which when it *does* come, all will equally rejoice in, whether they have foreseen its glory or not,—when the names of sects shall no more divide them from each other in the Church, than the family is divided by the names of its members; when the different provinces in Christ's kingdom will not make invasions to plunder territory or capture proselytes from one another; when men's minds, thinking freely and variously according to the variety in which God has made them,—and thinking hard and strong thoughts likewise,—shall have such agreement in the central truths of Revelation, and such mutual toleration, that the Church shall be Catholic in a sense that it never was before,—Catholic not by sinking the importance of doctrine, not by sentimental exhortations to kindness, not by an imposing and universally subduing ritual,—but Catholic in a sound mind, a vigorous and unshackled intellect, and in a heart forbearing and charitable and loving as Christ's.

There may be such a thing, somewhere, as a very zealous attachment to one denomination as a denomination, and its peculiar interests, united with a perfectly Catholic and generous disposition towards every other denomination. It is extremely rare, however, and the danger of its declining into an unchristian sectarianism is so decided and ever present, that, as it seems to me, we cannot too urgently and frequently caution each other against the tendency. In doing this, I had supposed I was occupying the same ground with all the best of our fathers and brethren, and also speaking to what may be considered, in the present exigencies of theology, and the mutual attitude of sects, a pressing want of the times. The truth is, that while we have *all* been declaiming at sectarianism, a few among us have been nursing something very like it under the specious aspect and title of denominationalism. And while certain contented men could sit with undisturbed patience,—some with nods of delight and others with nods of a different sort,—under the old hacknied philippics against sectarianism, (supposing by that was always meant Orthodox, and Baptist, and Episcopalian sectarianism) it is astonishing to see how the perpendicular motion of the head is exchanged for the horizontal,—the nod for the shake, and how warm indignation waxes, as soon as the same thing is assailed, under a name which implicates ourselves in its mischief.

The Letter is accused of treating with ridicule ordaining councils. I must ask again which is most blame-worthy, to *make* a thing ridiculous, or to designate it, when it has been made so, by a statement of facts. The reason suggested for dealing tenderly with ordaining councils is that with our fathers they were subjects of prayer. I do not know that they are past praying for now. But to this argument I have only to say, 1st, that the councils our fathers prayed for, were a very different kind of councils from ours, having at least the merit of consistency and the respectability of a power to act as well as talk; and, 2d, that although David and other pious men have ejaculated "Blessed be the Lord who teacheth my hands to war, and my fingers to fight," I am not drawn thereby to look very affectionately or reverently upon the Mexican war, or any other war.

Now if there was no occasion for pursuing the objects indicated above, and expressing these convictions, why then seven columns or more of the Christian Register and a few hours of my time,—(for however entitled otherwise to the Isocratic reputation allowed me by your correspondent, I cannot claim the credit of that painful elaboration of the great Athenian which spent ten years in polishing a single production,) have been lost; and that is all.

Our friend felicitates himself, after others, upon the wondrous discovery that the Letter is rhetorical. Why, man, the rhetoric was put in on purpose. As I have said before, if there was too much of it I am sorry; but I intended to put in a good deal. It had a purpose, and has answered it. However, it seems we are getting frugal of space, and this is another of the good signs. And though I say it that should not,—and though I appreciate and admire the condensation, the weight, the pith, the intense and compressed value, of every pregnant square in the columns of our religious periodicals, yet I believe that neither the seven columns, nor the various remarks, criticisms, commendations and censures, occasioned by them, have been wasted. All of which is a matter of great rejoicing to your humble and obedient servant.

For the Register.

THE NAME CHRISTIAN.

MR. EDITOR,—The letter of Joseph Barker, which you have lately published, I have read with much interest. There is one point in it that serves to strengthen me in those views, which I have previously expressed through the columns of the Register, that Christian is the only appropriate name by which the disciples of Christ should be called. This is the name, which the primitive disciples bore, and if we, as a denomination, are desirous to disseminate the doctrines of primitive Christianity, why not adopt the name which distinguished its early advocates? A name has potent strength and carries with it surprising sway. A doctrine is often well received, till it is christened by some sectarian name of human origin, and then it is suspected to be erroneous and is rejected. We aim to preach according to the pure doctrine of Christ, but many will not listen to this doctrine, when it comes from Unitarian lips. We labor to disseminate Christianity in its purest form as we understand it, but we labor under great disadvantages and hindrances, while we wear a name, which more than any other is spoken against.

Mr. Barker originally belonged to the Methodist convention; but it appears that he and many of his brethren by searching the scriptures learned "the simplicity that is in Christ," and assumed a new position. "It is now," says he, "upwards of three years since we took our present position, and became what may be termed an anti-trinitarian community. We gave up the name of Methodist, and took in its place the name of Christian." Their progress in the dissemination of their distinctive views has been surprisingly great within that short period. They have "upwards of three hundred churches meeting together on the simple principle of faith in Jesus as the Christ." The number of members contained in these churches, he thinks "cannot be less than from ten to fifteen thousand." He further states "that the number of persons who have been led, during the last three or four years, to embrace the sentiments, which they advocate, cannot be less than from thirty to forty thousand." It is not probable, if they had taken the name of Unitarian, that the progress of their views would have been as rapid. The name they assumed is unobjectionable. It is found on the pages of the New Testament. A name so dear and so significant of the followers of Christ cannot but find favor with every candid man. The Christian denomination in our country, though substantially with us in doctrine, are more successful than we are in disseminating it, notwithstanding they have not our intellectual strength, literary attainments, nor pecuniary means. They go forth in the power of the simple truth in Christ, and armed in the panoply of the name which that truth implies. They stand on primitive ground. It would seem that these facts must have weight.

It is devoutly to be wished that our denomination were disposed to take a name more significant of their real position, and that name is Christian. I am sensible that many of my brethren will not sympathize with me in this view, but I must speak my sincere convictions, which have been gradually strengthening during more than thirty years' ministry. I do not, as many affect to do, glory in the name of Unitarian, but I do in that of Christian, and of that I desire to be worthy. The name Unitarian will ever be a mill-stone to our neck, obstructing the progress of the truth that we hold dear to our hearts. How many there are, who are with us in doctrine and sympathy, but not with us in denomination, because they abhor the name we bear.

It will be an auspicious day for the cause of universal righteousness and charity, when the various sects shall, in the spirit of gospel wisdom, lay aside their human names, and unite to adopt that of Christian. Until then, can there be that *oneness* in Christ among his disciples for which he prayed, and until then will Christianity have achieved its final triumph? P. S.

[Selected for the Register.]

THOUGHTS FROM JOHN FOSTER.

ADVERSITY. Adversity! thou thistle of life, thou too art crowned; first with a flower, then with down.

SEEING AND OBSERVING,—I am not *observing*, I am only seeing; for the beam of my eye is not charged with *thought*.

THOUGHTLESS CRUELTY,—I have seen a man, a *religious* man, press his foot down repeatedly on a small ant-hill, while a great number of the poor insects have been busy in it. *I* never did such a thing, never. Oh, Providence! how many poor insects of thine are exposed to be trodden to death in each path. Are not *all* beings within thy care?

NEGLECT OF CULTURE.—How much I regret to see so generally abandoned to the weeds of vanity, that fertile and vigorous space of life in which might be planted the oaks and fruit trees of enlightened principle and virtuous habit, which growing up, would yield to old age an enjoyment, a glory, and a shade.

SPARKLING IN FRAGMENTS.—"There is a want of *continuity* in your social character. You seem broken into fragments." "Well, I *sparkle* in fragments." "But how much better to shine *whole*, like a mirror."

A NARROW-MINDED RELIGIONIST.—Mr. T. sees religion not as a sphere, but as a line; and it is the identical line in which he is moving. He is like an American buffalo—sees right forward, but nothing on the right hand or on the left. He would not perceive a legion of angels or of devils at the distance of ten yards on the one side or the other.

CHRISTIAN FELLOWSHIP.—In a conversation a speaker expressed the wish that the friends of religion, sinking the importance of the little nominal specific distinctions of Baptist, Presbyterian, Independent, &c. which have caused so much demarcation and warfare, should transfer the emphasis on the grand generic term and character CHRISTIAN, and cease to cite or allude to, or meet one another but under this distinction. I replied,—Sir, this cannot be done while there is so little of the vital element of religion in the world. Because *it* is so shallow, these inconsiderable points stand so prominent above the surface, and occasion obstruction and mischief. When the powerful spring-tide of piety and mind shall rise, these points will be swallowed up and disappear.

In one fraternal bond of love,
One fellowship of mind,
The saints below and saints above
Their bliss and glory find.
[Montgomery.

DECLINE OF UNITARIANISM IN BOSTON.

In a short paragraph on Mr. Fosdick's resignation of Hollis Street pulpit, in the Christian Witness, the writer makes the following remark, (quoting Mr. Fosdick for authority)—

"The fact that Unitarianism is relatively decreasing in this city, is becoming more and more apparent."

That Mr. Fosdick, under his peculiar circumstances should be led to suppose that Unitarianism is dying out in Boston, and should attribute the empty pews in his church to removals from the city, is perhaps natural. But let us look a little at the facts in reference to this matter.

Within about two years, *four* new Unitarian societies have been formed in this city, (exclusive of a congregation of 2000 persons worshipping in the Melodeon with Theodore Parker)—viz. Mr. Waterston's, Mr. Fox's, Mr. Thomas' at South Boston, and the Society at East Boston.

Within the space of a year four new Unitarian houses of worship will have been erected in this city, (exclusive of Mr. Robbins' beautiful house, dedicated in September, 1845.) These buildings are

First. The church dedicated last week as the Church of the Savior. This is perhaps the most beautiful church in the city, and with its fine vestry is a great addition to our church accommodations. The Society worshipping in this church is active, increasing, and leavened with a deep religious life. Notwithstanding the cost of the church, (cheap for such a building) we understand that the pews are not appraised at an extravagant rate.

Second. The church nearly finished in Indiana Place for Mr. Fox's Society. The seats in this church, we believe, are to be rented at a very low rate, so as to accomodate all who desire to attend.

Third. The building nearly finished for the Church of the Disciples, on a Court opening from Beacon street. This building, although costing only twenty-five thousand dollars, (half of which was the price of the land) will present a very chaste and pleasing interior. Part of the seats in this chapel are to be rented annually, and part are to be free.

Fourth. The very elegant stone church erecting on Harrison Avenue, for Mr. Coolidge's Society. This edifice will also be remarkably imposing, and will be quite an ornament to this part of the city.

The Unitarians of Boston have contributed for the erection of these buildings, in a single year, between $70,000 and $80,000—the largest part of which sum has been given outright, with no expectation of any return.

Notwithstanding all this, our friend of the "Witness" thinks that it is "becoming more and more apparent that Unitarianism is relatively decreasing in this city."' Concerning which, we merely add, that we sincerely rejoiced to learn that the other denominations are forming societies and erecting churches so rapidly, as to make our absolute increase a relative decrease. If it is so, we are not sorry, but on the contrary we will rejoice with them at their progress and activity. We knew that the Orthodox Congregationalists had erected two handsome buildings within the last few years, and sold one—that the Baptists had erected two—that the Episcopalians have built and bought three. If this constitutes our relative decrease, we will endeavor to submit to it with patience.

Perhaps, however, we take too material a view of the subject. Perhaps the question is not concerning new societies and building, but new life and love. Perhaps our relative decrease is in religious interest and Christian activity. Let us consider this point also.

Five or six years ago, there was among the Unitarians in Boston (if we are correctly informed) but a single association for religious improvement. A conference meeting or a prayer meeting was hardly known among us. We now have at least four meetings of this kind every week throughout the winter, besides many of a more private kind, and occasional Union meetings of all the churches. Our morning prayer meetings during Anniversary Week are a new and most interesting feature of that occasion. These are more and more crowded every year, and so are all our May meetings; while a few years since, the anniversary meeting of the American Unitarian Association could not half fill the church.

Within a few years, much larger sums have been given by the Unitarians of Boston than ever before for purely religious objects, as Missions, Theological Education, and the distribution of religious books.

Within a few years, our theology has taken a more profound and experimental character. Our most efficient and able preachers are now taking views of sin and salvation, of regeneration and faith, which would have caused them a few years since to have been classed with the Orthodox. We hope that the Christian Witness will rejoice with us in this change, and consider it a sign, not of decline but of progress.

A few years ago we were a house divided against itself on the subject of Reforms and philanthropic efforts. Those who manifested the deepest interest in these movements were considered by others as fanatics and enthusiasts. But now the whole denomination is moving as one man in opposition to Slavery, War, Intemperance, so that those who were a few years ago the forlorn hope, are now in danger of being left behind.

On the whole, therefore, we cannot quite agree with the Christian Witness or Mr. Fosdick in the opinion that Unitarianism is dying out of Boston. To be sure, the progress of commerce is pushing our dwelling houses out of the city, and very probably some of our churches will have to be closed in consequence. But where one is thus closed in the city proper, we hope that two will be erected in the suburbs, and if so, the loss will not be very great.

We do not wish to boast of our strength or our zeal. God knows we have little enough of either. If our Episcopal brethren have more, we congratulate them, and if they are building up while we are breaking down, we will rejoice that, at all events and in every way, CHRIST IS PREACHED. [Christian World.

THE PRESENT DUTY OF THE UNITED STATES TOWARD MEXICO.

We copy the following excellent and timely sentiments from Rev. S. J. May's Thanksgiving Sermon, published entire in the Syracuse Daily Journal of Nov. 29.

It is very probable I shall be told, it is too late now to take the position I do, at least as it respects this war. We are involved in it, and we must fight it out. Thus say some of the highest political characters in the country, and the people say, amen. But is there no alternative when we have entered a wrong path? Must we press on to the end. There are hundreds of thousands in our country who think the President has done wickedly in waging this war.—Still we are told, that, now we are in, for the honor of our country, for the glory of our arms, we must fight, and kill, and lay waste, and destroy all we can, until we "conquer a peace." Is this dreadful necessity upon us? Is the honor of our country to be secured only by the sacrifice of our humanity? Is the glory of "our arms" to be obtained by trampling under our feet, in the gore and mire of the battle field those crowns of eternal glory, that are promised to the meek, the merciful, the peace-makers alone? And is the glory of our armies worth this price? Pause a moment ye who have been beguiled by the current doctrine of the day. * * By persisting in the wrong, and fighting ever so valiantly, we can never make it right. Repentance is the only way by which we can get out of the trouble into which our sin has brought us. Let us insist then that our army be recalled from Mexico. It never should have gone there. Every step it has taken in this war, every victory it has won has only plunged the army, and our nation, deeper in guilt. Let then our troops be commanded to repent, which means turn back, retrace their steps; and let our nation confess before God and the whole world, that we have done a grievous wrong; and make what amends we may to bleeding Mexico.

I may be told it is in vain that we advise this course; that it will never be followed; that our government, and more especially our gallant army, have too much pride to act so ingloriously. Inglorious is it to do right! Inglorious is it to repent us of the wrong! Such I know is the doctrine of our country, in this evil day. But such is surely not the doctrine of the Gospel. Which is right, my hearers! In which have you the most confidence? Which will you follow? I hope you will determine to do all you can to induce our government to repent. Memorialize Congress. Remonstrate with the President. If you do not move them, in the way they should go, you will at least have the consciousness of having done your duty—of having done what you could to stay in its course this horrid war—"the abomination of desolation."

At this moment, the whole country is in eager waiting to know all that the "Sage of Ashland" would recommend at this crisis of our affairs. He has probably given the substance, in his series of resolutions, that you all have seen. To his honor let it be said, these resolutions present by far the most explicit, and most just views that have hitherto been given by any of our distinguished politicians. And yet they contain one disastrous error. They give one counsel, that fatally mars their symmetry, and takes from them all claims to a christian character. He would have us do right to a certain point; but then if Mexico will not respond in like manner, he advises that we should renew our deeds of rapine and murder—prosecute the war with increased vigor, until our poor divided, distracted enemy shall be no longer able to withstand our demands. In short he too would advise us to "conquer a peace." Would the Prince of Peace—the great teacher, whom Mr. Clay has lately professed to believe in and honor, would Jesus give such advice? By no means. Nothing like it. What right have we to demand of Mexico that she shall put any confidence in our good intentions, especially so long as we keep our troops in her Capital, and in many other of her strong holds? No right at all. We have forfeited her confidence. Once she loved, she revered us. She looked to our Republic as to an older sister. She longed for strength and wisdom enough to become more like us. She sent her wise men here to study our institutions, that she might copy all she could. But her love is turned to hate; her confidence to suspicion. We must appear to her now as a proud, overbearing, cruel nation, delighting in oppression. With all our boasted love of liberty, Mexico sees us holding three millions of our people in abject slavery; and trying to perpetuate the curse, and to extend its blighting influence. We have wrested from her a fair portion of her domain, and given it up to slaveholders. To force her to submit to this dismemberment, and yield still more to our iniquitous demands, we have sent our armies to desolate her fields, batter down her cities, menace even her hallowed capital—we have butchered her citizens, burnt up their houses, and ravished their women. How then can we ask them to be at peace with us, while yet we keep our armies in the heart of her country. It is unreasonable.

No, on this point, Mr. Clay's advice is not good. We made the war, and we should make the peace, whether the Mexican government accedes to our proposals at once or not. They have it not in their power to molest us, even if they should retain the disposition to do it, after having witnessed our repentance. How magnanimous would it be for a nation to repent—to confess itself in the wrong, although crowned with victory—to condescend to the enemy it has beaten in every conflict, and offer to make all possible amends for the misery it has inflicted. This would indeed be magnanimous—this would be christian. Let us hope, let us pray, let us do all that in us lies, to persuade our nation to repent. By thus humbling herself she shall be exalted; exalted indeed above all nations of the old world or the new, of ancient or of modern times.

THE RELIGIOUS CHARACTER OF THE LATE JUDGE WARD.

The sermon by Rev. Dr. Gannett, on occasion of the death of Judge Ward, an honored member of the Federal Street Society, is a happy improvement of the bereavement. It is not the character of a good Judge first drawn and then embodied in the person of Judge Ward, but the copy of a character which Dr. Gannett could hardly have drawn, with his own skilful and practised hand, without such an original before him as his lamented friend. Having first dwelt on the necessity of civil institutions especially the outward administration of justice, to social order and happiness, Dr. Gannett enumerates the qualities that enter into the character of a good judge, viz.: he must be a well read jurist; he will look beneath precedents and forms, to the principles on which all legislation and all judicial decisions should rest; he will observe the strictest impartiality; he will be courteous and gentle; he will be distinguished by attention to the duties of his office; he will be a good, religious, Christian man. Such men there have been, who have adorned our courts of Justice; such a man was Judge Ward. We give Dr. Gannett's account of the religious character of Judge Ward.

"What I most love to think of, was the constancy of our friend's faith in the great truths of the Christian religion. He was an intelligent and earnest believer in the Gospel of redemption. Painfully conscious of his own imperfections, his hope rested on the mercy of God through Jesus Christ. Of his religious experience he said not so much as many who delight more in the communication of their personal feelings, but he said enough to make us see where he put his trust. Nearly four years ago, when he felt that he should no longer enjoy the privileges which he had embraced with fervent gratitude in this house, and that he might soon be called to part from all earthly opportunities, he addressed to me a note written with much effort by his own hand, in which he gave, as it then seemed, and still seems, to me, his dying testimony to the grace of God in the Gospel. Having from a sense of propriety never shown it, or spoken of it during his life, I cannot but think that I ought now to let him in this place pronounce his own declaration in favor of the blessed truths in which he believed. I repeat his own words.

'It is with deep regret that, for several days past, the state of my health has been such, that I could not attend the public worship of God, and join with the church of Christ, in Federal Street, in commemorating the sufferings, merits and death of our Lord and Savior Jesus Christ. I have been desirous, for a long time past, on all proper occasions, of expressing my confidence in his merits, my belief in his Divine mission, and the purity of his religion. I should enlarge upon this subject, but it is painful to me to write; and I am desirous that this letter should be written by my own hand.'

It is a brief note, but how much does it convey! In a subsequent conversation with him I inquired in what sense he used the term 'the *merits* of Christ,' and was satisfied by his reply that he gave it no such technical meaning as it bears in many theological symbols, but adopted it as expressing the intercession, mediation and other offices of our Lord, which constitute him our Redeemer from sin, and the way by which we approach the Heavenly Father. The humility of his own spiritual exercises inclined him to accept all the grounds external to himself on which he might, according to the Scripture, build up his hope of salvation; but his religious opinions were those which have long been taught from this pulpit. As he approached the last scene, his anxiety was shaded off into a calm reliance upon the promises of Divine grace, and he anticipated his departure, on which his thoughts had been long fixed, with a Christian tranquillity.

Assured that he has exchanged the trembling hope of the believer for a participation in the joys that are at God's right hand, shall we not rejoice in his deliverance from the infirmities which so embarrassed and the weariness which so exhausted him? He has put off his age, that he may be clothed with undecaying vigor. He has laid aside the flesh, that he may take upon himself the spiritual body of the saints in light. He has risen from weakness, confinement and suffering here, to the society of the blessed, the freedom of heaven, and the glory of them who obtain 'the crown of righteousness' which the Lord, the righteous Judge, shall give to such as have kept his commandments. Let us turn, then, from his honored dust, to profit by the lessons of his life; and to thank God that through Christ we have more than a hope, even a joyful confidence, concerning those who die in the Lord, that there awaiteth them beyond the grave another life, where the cloud which may have stolen in gentle sadness over the spirit, or may have wrapt it in sudden gloom, here, shall be forever dispersed, and the experience of frailty be forgotten amidst the rewards of humility and the blessedness of immortality."

CHARGE TO A YOUNG MINISTER.

[Reprinted by particular request from the Register of July 26, 1845.]

The following purport to be faithful, but imperfect notes, taken of a charge, delivered at a recent Ordination.

"You have been called, and you are now consecrated to the work of the Christian Ministry. I charge you to fulfil the duties of that calling and consecration. Be a minister of the Gospel of Christ to this people. Devote your time, your talents, concentrate all the powers you possess, and all you can acquire, to this one work and to nothing else.

Mistake not the nature of your engagement. You have not been called, you are not consecrated, to be a teacher of morality or a minister, in any general sense, even of religion.

It is well that there are ministers of Religion, those who may instruct in all that in ancient or modern times, has been learned of the relations of man to God and the duties, which flow from those relations. It may be well that there are moralists, to instruct in all the duties of man to his fellow man. But the Christian Minister has a more specific and definite calling. If it were possible for a Minister of the Gospel of Christ to anticipate all the infinitely varied circumstances, in which each one of his hearers might, hereafter, be called upon to act, if he had the wisdom to enable him perfectly to map out all the duties, incumbent upon each, and were he gifted with all the powers of eloquence, which have distinguished the Orators of ancient or modern times, to persuade to their observance, he would be guilty of betraying his trust, would be unfaithful to his calling, his people, and his God, if he should turn aside to this, or to any other work, while there is one mind, in his society, ignorant of anything, which he can enable it to apprehend, of all the words and the works, the teachings, life, and death, of Jesus of Nazareth.

You profess to believe "that the life and death and resurrection of Jesus Christ and the moral and spiritual influences flowing from them, constitute the instrumentality, appointed and employed by God for regenerating a sinful world;" that the saving power which the Gospel will exert upon each individual's mind and heart, must be in proportion to the knowledge, which he shall attain, of its heavenly meaning.

I charge you not to let this be a dead inoperative faith, a meaningless profession. *Act consistently with this belief.* Bend all your efforts, draw from the depths of all your resources, put forth your whole power, in developing the whole action of the mind of the Savior amid all the scenes and circumstances, in which he is brought before us in the Scriptures. Be content with no merely verbal interpretation of the translation or original of the scriptures, but seek, by an intimate knowledge of all that is recorded of Christ, all that you can learn of the opinions, purposes, hopes, aspirations, passions and prejudices, of the people among whom he lived, and the persons whom he addressed, to follow the action of his mind, and to apprehend all that can be known of his thoughts, motives and purposes. Leave no source of information unexplored. Act, continually, upon your belief, that more and clearer light shall shine forth from every recorded word and act of the Savior; and that, constantly increasing power shall be given to communicate to others the riches and depths of their meaning. Never rest in an exposition of any one passage of Scripture, which relates to any thing, that was said or done, by the Savior without having yourself brought the light of all, that he is known to have done and said and thought and suffered, to shine upon it, and illustrate its meaning. Study how to enable your hearers to enter into the spirit of the times, in which the Savior lived, and the occasion of his acts and words, and to have present to their minds, all the influencing circumstances attending them, and his all pervading spirit and purpose, in whatever he did, or said, or suffered; in order that they also, shall, as perfectly as they may, follow the operations of his mind, and apprehend the depth of the meaning of all he did and said and suffered. Cease not your exertions nor relax your efforts, I charge you, as you would not forfeit all respect for the sincerity of your faith; never turn aside to any other work, until the knowledge of all that, by the use of all your opportunities and the entire devotion of all your powers, may be made known to them, of the whole life,—not the outward life only,—but also of the inward, spiritual life of Christ upon the earth, has become, as intimately assimilated to, and made a part of the mental and moral being of your people, as the food, which is eaten, is assimilated to, and becomes a part of, the animal body,—until, in the fulness of the meaning of Jesus, they shall have eaten the flesh of the Son of Man, and drank his blood." Then shall they experience the saving power of that knowledge of God, which is alone to be attained by the knowledge of Jesus Christ. It is the Gospel, thus preached, which is to exert a more important influence upon the destinies of the race, than all other agencies, however zealously pursued, or however wisely executed. It is the Gospel, thus preached, and thus understood, as has been determined in the Counsels of God, which is, especially and emphatically, *the power*, which shall appeal to every human heart, with a constantly increasing energy, to renovate and to save the soul.

I feel the strongest assurance, that you will heed the charge, which is given you, to give to the developement of the Gospel your undivided efforts, because I know that you believe, with your whole heart, in its supremely saving power. You will not, therefore, turn aside from this your appropriate work. You will not attempt to advance, or oppose, or to treat upon, any of the projects, for civil, social, legal, or moral reform, which agitate the community, with whatever of clerical authority, or of partizan, or denunciatory zeal, they may be pressed upon your attention; not because you feel less interest than others in the well being of men, but because you are specially concerned to bring them under an influence, to which most that is beneficial, in any of these reforms, is to be justly attributed; and which can safely be relied upon, to overcome that which is evil, in all; because your station is at the fountain and not along the streams.

You will be urged to the work of a moral censor. You will be taunted with the want of moral courage, if you neglect to become such. I charge you that this is not your calling. It is not necessary, I am prepared to say even, that it may not be expedient for you, to know of all, or of any, of the particular moral evils, that exist among your people, or in the world. It may be enough for you to know, that the race are prone to sin, and that, whatever, at any time, may be the form of its manifestation, the cause is the same, and that you have been consecrated, not to discover or prescribe, but to *administer* the Heaven-appointed remedy.

You must not, you never will, treat the Scriptures as though they were a collection of topics upon which, or upon such, as they may suggest, you are to write and deliver from your pulpit, essays such as might have well been written and delivered if Christ had never lived, and taught and suffered;—such as might as appropriately have come from a heathen moralist, as from a Christian teacher. You will avoid doing this, not merely for the reason, that, upon many subjects, from your want of experience, in the affairs of active life, your notions must necessarily be immature, and your essays wanting in that practical wisdom, which should entitle you even to a respectful hearing; but, because it is not *the work* to which you have been called, and because it will not be consistent with your faith. This Faith will save you also, from burying your capacity of growth in the grave of any sectarian creed. You will not, either in, or out of your pulpit, strive to inculcate upon others any prescribed formulary of faith, or abstract theological opinions, which you may at any time suppose deducable from the Scriptures, as embracing the exact and all sacred truth. If you improve your opportunities and talents, as you should, your own views will be constantly enlarging and purifying, as with the aid of study, reflection and prayer, you develope to your own mind and heart, and to the minds and hearts of your people, the spiritual riches which are in Christ. It is not in any compendium of doctrines, that your people need to be instructed. That which is comprehensive enough for one, may be too narrow for another. But, if you can enable them to embrace in their view, the events recorded in the Gospels, and remember them so perfectly, and have such a vivid impression of their reality, as they might, were they privileged to enter into the thoughts of those, who acted and spake, and, in some good measure, to understand the purposes, and sympathize with the emotions of Jesus, each one will embrace such doctrinal opinions, as shall be best suited to his mental and moral advancement.

Fear not that your people will fail of being interested in your preaching of the Gospel. It has, when preached in its simplicity and its completeness, an interest for the intellect and a hold upon the heart of man, which nothing else can equal. Thousands are waiting and longing for that assistance from the pulpit, in the developement of the meaning of the Scriptures, which it is the duty of the clergy to afford: and who ever faithfully examined any portions of the Gospel narratives, who has not found in them exhaustless depths of meaning, becoming more interesting the more intently they were studied, and opening wider and richer fields of thought, and sublimer views, as he ascended the path of right which they opened before him!

I close, as I began, with charging you to preach the Gospel,—not theology, not a system of faith, not a morality, or something else, which you may think conformable to the Gospel, or deducible from it, or in accordance with its spirit, but preach itself,—the whole Gospel. Elucidate, unfold, illustrate its meaning. Enable your hearers to find in it, as perfect a record as they may, of the real action of the mind of Christ, and of the minds of his Apostles. Employ your whole time, and all your power, in doing this *one work*. Do this, as you would avoid adding to a growing distrust in the *faith* of the clergy, and to that practical scepticism which with a blighting influence is over-spreading the land. Do this, as you would be instrumental in the salvation of the souls of your people,—as you would save your own soul."

PARTICIPATION IN NATIONAL WRONG.

We take the extract below from the last of the three sermons recently preached by President Wayland, on the Duty of Obedience to the Civil Magistrate. These sermons are worthy to be called the American Citizen's Manual. They are clear, profound, just, discriminating, comprehensive, persuasive, addressing the Reason and Conscience with the meek authority of Wisdom. Surely no one can rise from their perusal without a clearer and more elevated conception of his civil duties, and a deeper sense of the necessity of discharging them.

"In what manner may a Christian citizen innocently deliver himself from the guilt of wrong perpetrated by the government of his country? To this question let us endeavor to return an intelligible answer.

1. I presume it will be admitted that every man is bound to understand the nature of every question on which he gives an opinion; especially when that opinion must lead to a practical result.

Secondly. Supposing a Christian citizen to have made himself acquainted with the principles of the constitution under which he lives, he is bound to apply these principles to the decision of every public measure on which he forms an opinion The first question for him to ask in respect to every public act is this, Can this act be done without violation of the compact by which I and my fellow-citizens have promised to bind ourselves in our relations with each other? If the answer to this question be in the negative, no matter what may be the advantage to be secured, no matter how urgent may be the demands of a political party struggling for place, a Christian and an honest man must shrink back from the act with indignation. Or again; suppose that we find the power to have been committed to the magistrate, it by no means follows that his manner of using it is in accordance with the compact. It may have been committed to him for one purpose and he may use it for another. This is a violation of the contract, and against it we are bound to protect ourselves and our fellow-citizens. Take as an illustration the case of a declaration and prosecution of war. The authority to declare war is granted by us to our legislators. But for what purpose was this authority conferred? Plainly for the purpose of defending us from aggression, and protecting us from injury. Was authority ever given by this people to their rulers to prosecute a war for conquest, or for glory, or to extend slavery, or to restrict it? In the formation of our constitution, as I have said before, if such a power had been demanded would it

ever have been conceded! Would not the concession of such a power have branded us at once as a nation of freebooters! In such ways as these, I suppose, we are to apply the principles of the constitution to the decision of every public act.

But this not all. Suppose that the act be not in violation of the principles of the constitution, we may yet inquire whether it be in violation of the principles of the gospel. Suppose a nation has given us cause of offence; a disciple of Christ must ask himself, Can I be a party to measures which seek for the redress of grievance by means of the slaughter of tens of thousands of innocent persons, and the destruction of hundreds of millions of treasure, treasure earned by the bone and sinew of my fellow-men, whether friends or enemies! Could I, in a matter of private grief, pursue my revenge in a similar manner! Every Christian, in the solitude of the closet, in the presence of his God, is bound to ask all these questions, and to answer them for himself. He must put far away from him the prejudice of sectional interests; he must close his ears to the mandates of a political party, and calmly and resolutely form his opinions in the sight of the omniscient God, and in the full conviction that the result to which he shall arrive will meet him again in the day when the secrets of men's hearts shall be revealed.

And now supposing, that after such a review, a Christian shall be convinced that the acts of his government are in violation of the compact from which all authority emanates, or at variance with the moral law which Christ has revealed to our race, what then shall he do? I answer, as a Christian, a citizen, and a freeman, he cannot be guiltless unless he put forth all his social and constitutional influence to prevent or to arrest it.

If it be asked by what means can this be done, the answer is at hand. Having formed his opinions in obedience to moral principle, let him freely and fearlessly *express them*. It is thus alone that a virtuous and independent public opinion can be formed. We are bound to do this in obedience to the dictates of humanity. He who possesses knowledge which he believes to be valuable to the community, is under obligation to divulge it. The command of our Lord has made this our duty, under the most imperative sanction. "What I have told you in darkness that speak ye in the light; and what ye hear in the ear that preach ye on the housetops, and fear not those that kill the body." And, indeed, unless this be done, by what means shall truth and righteousness make progress in the world? The wicked labor without ceasing to extinguish moral light; and if we, to whom its custody has been committed, hide it under a bushel, instead of placing it upon a candlestick, we betray the cause of truth, and by our silence declare our willingness that it be banished from the earth.

And here I may add, that, in a free government like our own, this manly avowal of our adherence to right, and our opposition to evil, would commonly render a resort to other measures comparatively needless. The good men among us—and under this term I mean to include all men of virtuous sentiments, whether they profess themselves the disciples of Christ or not—have it perfectly in their power, by the calm and decided expression of their moral convictions, to direct the destinies of this nation. There never has existed, and there never can exist, either an administration or a political party, that would dare to trifle with the *uttered* sentiments of the men of principle in the United States. Were such an act done but once, there would be small temptation to repeat the insult. If you ask me why it is, then, that public wrongs are so frequently done, and the doers of them held scathless, I answer, it is because those sentiments *are not uttered*. There exists among us a fear of avowing our *moral* sentiments upon political questions, which seem to me as servile as it is unaccountable. It envelopes society like a poisoned atmosphere. It is invisible and intangible, but every virtuous sentiment that breathes it grows torpid, loses consciousness, gasps feebly, and dies. To this result every man contributes who withholds the expression of his honest indignation on every occasion of public wrong-doing.

2. But the mere expression of our moral sentiments, by no means discharges us from the responsibility which rests upon us as Christian citizens. Our sentiments are worthless, not to say savoring of hypocrisy, unless they lead us to correspondent action. When we believe an act to be wrong, we have no more right to appoint a man to office, who, as we believe, will perform it, than we have to perform it ourselves. For such a man we cannot, with a good conscience, vote. By refusing to vote for such a man we in part deliver ourselves from the guilt of wrong-doing. But we must go farther. We must not merely have no part in wrong-doing, we must see to it that wrong be not done. We must use all innocent constitutional means to secure the doing of right. We must choose men to represent us whom we believe to be governed by moral principle, who will act in the fear of God, and who will love right and justice and mercy better than personal aggrandizement or political power. By this I do not mean that we should limit our selection to any religious sect, or to the professors of any form of belief. Far from it. All that I claim is that we shall choose men who will represent the *moral*, as well as the *political* sentiments of this nation. A virtuous man has certainly a right to demand that his moral feelings be not outraged by the public agent whom he appoints. If we sternly enforce this demand, we ourselves shall be innocent, and the republic will be safe.

But suppose that our honest efforts thus put forth are ineffectual, and a course of public wrong-doing has been actually commenced; what is then our duty?

I reply; the fact that our country has commenced a course of wrong-doing in no manner whatever alters the moral character of the action. The greater the number of persons combined to perpetrate injury, the greater is the wickedness and the more interminable the mischief. A nation seems a vast and magnificent conception to us the children of yesterday, but it is otherwise with "Him who sitteth on the circle of the earth, and the inhabitants thereof are like grasshoppers; who taketh up the isles as a very little thing, and before whom all nations are counted as less than nothing and vanity." What then is the will of a nation in comparison with the command of Almighty God, and what can be the measure of that impiety which exclaims, "our country, whether right or wrong," that is, our country in defiance of the Eternal One himself.

Every virtuous man must shrink back with trembling from so glaring an impiety, and look with abhorrence upon a cause which requires such sentiments to sustain it. If his country has done or is doing wrong, he must boldly and fearlessly express his opinion of the transaction. He must, as I have before remarked, use all the constitutional power which he possesses, in order to bring the public wickedness to a close. Were the good men of this nation thus to unite, national wickedness among us would be of very limited duration.

But this is not all. While the wrong-doing is in progress we are bound to have no farther participation in it than our social condition renders indispensable. The punishment which God inflicts upon the nation for its crime, we must bear in common with our fellow-citizens. This we cannot avoid, and we must bear it manfully and uncomplainingly. But we can go no farther. We may have no share in the gains of iniquity. A good man can arm no privateers against his brethren of another nation because his government has styled them his enemies. He can loan no money to government, no matter how advantageous the terms of investment, in order to carry on an iniquitous war. He can undertake no contracts by which he may become rich out of the wages of unrighteousness. He may not say, if I do not reap these gains other men will reap them. They are the gains of wickedness, and let the wicked have them. If a good man believe that moral principle is better than gold, this is precisely the occasion on which he is called upon to show his faith by his works. The only question for a conscientious man to ask is this, Is the public act wrong in the sight of God? If it be wrong he must have nothing to do with it, and he can no more innocently aid it with his capital than with his personal service.

But it may be said, that a course of conduct like this would destroy all political organizations and render nugatory the designations in which we have for so very long prided ourselves. If this be all the mischief that is done, the republic, I think, may very patiently endure it. * * If a disciple of Christ has learned to value his political party more highly than he does truth and justice and mercy, it is surely time that his connection with it were broken off. Let him learn to surrender party for moral principle, and stand forth, though he stand alone, the friend of righteousness. Let all good men do this, and they will form a party by themselves—a party, acting in the fear of God, and sustained by the arm of omnipotence. Then would our nation present the glorious spectacle of a people governed by the laws of God, obeying above all things the rule of eternal rectitude; then God would be our refuge and strength, a very present help in trouble; God would be in the midst of us, and we should not be moved; God would help us, and that right early. [Pres. Wayland.

CHRISTIAN REGISTER

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"RELATION OF CHRISTIANITY TO HUMAN NATURE."

This is the subject of the Sermon preached by Rev. H. W. Bellows, of New York city, at the ordination of Mr. F. N. Knapp, as colleague pastor with Rev. Dr. Pierce, of Brookline Ms. No subject more appropriate or more important could have been presented. Mr. B.'s sermon is eloquent, cumulative, forcible. It contains views not universally, perhaps not even generally presented, which we believe essential to the complete success of the ministry of reconciliation; and it is gratifying to see them here given, on such an occasion, with so much distinctness and urged with so much effect. But at the same time we feel obliged to say, that the preacher is not always just in his discriminations, nor sound and whole in his philosophy. Nay, some of his views we cannot but regard as erroneous, and subversive of that which he says should be "the preacher's personal, specific, limited object,"—"conversion;" "regeneration;" "to change the citizenship of the soul;" "to convict of sin;" "to effect" the "transfer of" the soul's "loyalty" to God. We shall endeavor to make this clear. If we are in error, we shall at least place ourselves in a position in which that error may be seen and corrected. With the writer of the Introductory Article in the Massachusetts' Review, "we rely on the truth for and against ourselves."

In the first place, what is human nature! This question Mr. B. considers under the second head of his sermon, pp. 16—25. With much that is said on this subject we entirely accord, as in the following passage, pp. 16—18, (those portions of it excepted, as they stand, which we put in brackets, and on which we shall presently remark in connexion with another quotation or two.)

"Christianity," says Mr. B., "assumes (if the Apostolic preaching is any part of Christianity) that there is in us a settled, universal obstacle to the reception of Christ's authority and theory of life. Man is pronounced an alien from God. ['The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.' And lest this carnal mind should be considered only the purely physical part of man, it is elsewhere written, 'The *natural* man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.' It is not only the flesh lusting against the spirit which makes man a child of disobedience; 'the fulfilling of the desires of the flesh and the *mind*' is the description of those of whom Paul says, they 'were by nature the children of wrath.'] It is not [then] merely human *character* which is imperfect and disordered, but something anterior to that; in short, human nature itself, which, in its elementary form, has weaknesses and proclivities to evil, that make sin a uniform [and unavoidable] consequence of existence. It is one thing to call human nature depraved, and another to call it prone to evil. If we allow ourselves to use the term native depravity, at all, we mean by it such a constitution as will [inevitably] involve man in a course of conduct, and a frame of feeling, that must have his own condemnation the moment the perfect law of God is brought distinctly before his mind in the Gospel. We do not say that evil on the whole preponderates over good, in man, or sinful propensities over virtuous propensities; but that sin is in a greater or less degree his uniform experience, and that it is not the sum of sin but the principle of it, which constitutes his guilt and depravity in the sight of Christianity. We say man's nature is in such a condition that it is a matter of severe struggle, of self-conflict, of self-recovery, to which his unaided powers are not equal, to receive the Christian standard of life, and obey the requisitions of God. So that when Christianity, in its uncompromising spirit and requisitions, first reaches the heart of man, it finds there an unwilling, unprepared and unloyal spirit; in short an evil heart of unbelief, a sinful and perverse disposition."

We have put portions in brackets, not that we dissent from the real statements of Paul, but from Mr. B.'s interpretation of them, and the use to which he applies them. We have put the words "inevitably," "unavoidable," and "then," in brackets also, for reasons that will be manifest as we proceed. Mr. B. considers Paul as speaking of a *nature anterior to character*. On p. 21, he calls it "the Scripture theory of human condition as by nature alien from God." Now, on this supposition, he does not go far enough in order to expend the force of the apostle's language. He says of human nature, that it is imperfect and disordered; he speaks of its weaknesses and its proclivities to evil—and we agree with him. But he does *not* assert the *sinfulness* of human nature. We submit that it is the obvious doctrine of Paul, in the texts which Mr. B. quotes on p. 17,—that "the carnal mind," whatever he means by it; "the *natural* man;" "the *mind*;" and the "nature" alluded to in the clause, "were by nature children of wrath," is, in each and every instance *sinful*. If that which is "enmity against God,"—(a phrase more intense than to say it is *inimical* to God—) if that which in man makes him a child of wrath, a subject of the just displeasure of God,—if this be not sinful, then what is? Mr. B. in using these texts to show what human nature is; what that is which is anterior to character; must, if he would be consistent, assert also the *sinfulness* of human nature. This is the doctrine indeed of the Old School Orthodox, who use these very texts to support it. On the contrary, the New School Orthodox have always strenuously resisted it. They have dissented from that interpretation of "the carnal mind," and of "nature," which Mr. B. also has adopted, while he differs both from the Old School and the New in interpreting "enmity against God," and "children of wrath by nature," as only a proclivity to sin—only that which is imperfect and disordered. The true interpretation of Paul—that which is maintained by such New School Divines as Barnes & Stuart—is, that "the apostle does not mean that the mind itself, or the will, but that *the minding of the things of the flesh*, is hostility against God." He "does not teach the doctrine of depravity, but shows that *where such depravity in fact exists*, it involves the sinner in fearful controversy with God." We see no other rational interpretation than this.—Depravity is therefore not contemplated by the apostle in its *cause*, much less in human nature as its cause, but only as a fact.

So likewise with the words "natural," and "nature." They express that which is so not as a cause but only as a fact—that which is contradistinguished from a state of grace. It is not human nature in the sense in which Mr. B. considers it, as anterior to character. It *is* character. It is that which a man has formed by his own voluntary thoughts and feelings and actions It is the moral state in which he is by his own responsible acts. It is this state contemplated not at all in the cause of it, much less in human nature anterior to character as the cause of it, but simply as matter of fact, the fact of depravity—of minding the things of the flesh. It is the responsible Will. Now we hold, with the author of Aids to Reflection, (p. 158, Burlington, second ed.; the italics &c. are ours,) that "a Will, *the state of which does in no sense originate in its own act*, IS AN ABSOLUTE CONTRADICTION. It might be an instinct, an impulse or plastic power, and, if accompanied with consciousness, a desire; but a WILL it could not be." This state of Will, originating in its own act, becomes indeed a cause of sin, and strengthened by a series of such acts, a powerfully working cause. Nay, we have no objection to affirming that this state of the will, so originating and so produced, is the nature referred to by the apostle—the nature of the unrenewed man—the carnal mind. But to call it a cause anterior to character, when it is the Will's own act which has originated this state, is to confound what seems to us sound philosophy.

This state of the Will, and the corresponding state of the affections, Divine grace changes, as we believe, through the Will itself—grace operating by God's truth and holy Spirit on the Will, changing the governing purpose of man, calling up the affections to assist in effecting the change, until a *state* of the Will is produced, through its own acts as thus directed and influenced, which will predominate in man, and be itself holy, and a cause of holy exercises of mind. Human nature, therefore, as contemplated by Christianity, is not that which is anterior to moral character. It is the responsible state into which a man has come, and therefore, in an important sense, in the sense in which alone man is responsible, *is* character itself.

On page 19, (in a passage which we shall italicise, Mr. B., in answer to the question,—"*Do you ask if man can be responsible for his own nature?*" [that nature which he has defined to be anterior to character]— says, "*I answer yes.*" And again on page 20, he says, "*Nay, further, I scruple not to acknowledge his accountableness for sins which he cannot but commit.*" We ourselves not only scruple to acknowledge, but we would earnestly disclaim, the notion of such accountableness. We are so constituted that we feel responsibility, the sense of obligation, to be commensurate only with the power to obey. Unless we find among the foundations of our nature, however deep down, this original power to do whatever is required, we cannot feel accountable. We remember to have heard of a lady, (the story is a true one,) who daily asked God's forgiveness for the original sin she had committed in Adam. Certainly in this she was as reasonable as anybody who acknowledges his accountableness for sins which he cannot but commit. The deed that a man *cannot* but commit, is no *sin* at all. All law human and divine so regards it. And man himself, as we believe, generally so regards it.

We have dwelt on this point because it is a fundamental point. It may be called the philosophy of religion, it may be called theology; but an error here will work, and has worked, immense evil. Let Mr. B. inquire of some of the most successful ministers in the conversion of men. They will tell him, that the notion of an evil nature anterior to character; of an inability of Will; of a nature from which sins are produced that a man cannot but commit; has been, wherever cherished, a fatal obstacle to conversion; and if entertained by the Christian, a sad hindrance to a righteous life. Some minds peculiarly constituted may possibly hold it innocently; but where one is injured by it, ten will adopt it to their hurt. Man will not feel himself responsible, accountable, guilty, for what he cannot help doing. Nor is "actual alienation from God," as Mr. B. asserts, (p. 16) "a dreadful thing, wholly independently of the causes of it." At the root of the feeling of alienation lies the conviction more or less distinct that the aversion is sinful only in the degree and to the extent in which man is himself the cause. Destroy that conviction—tell him that his character is the product of a nature anterior to it—and in nine cases out of ten he becomes a more hardened rebel. The conviction of himself as the cause, the conviction of an accountableness measured by a corresponding ability—is absolutely necessary to conviction of sin. A sense of responsibleness is indeed indigenous in man's soul, but not for that which man cannot help committing. We accept the fact of human responsibleness, and hold, with Mr. B., that it is "a *conscious, justifiable, blessed* fact"—a responsibleness, as we maintain, for what a man can be and do, and not for what he cannot be and do. This responsibleness is the condition—a "sine qua non"—of redemption from sin.

The attitude proper for man to assume, when the commandment, when especially the Gospel of Christ is addressed to him, is, as we regard it, this:—I am a sinner, I have made myself so. Nay, more, I am constitutionally weak, and prone, though hereditary forces, to do that which, when done, is sin. But God is faithful, who never suffereth his poor creatures to be tempted above that which they are able to bear, and doth, in the temptation, provide a way of escape, if they will but avail themselves of it. And "as it is not the sum of sin but the principle of it, which constitutes my guilt and depravity in the sight of Christianity," so also with whatever hereditary proclivity to sin I may be subject to, I perceive I have voluntarily committed sins which I could have refrained from committing, and which are enough of themselves to fill me with shame and grief. For my bondage to sin, in whatever degree it is sinful, *I, I* alone am culpable. How shall I be forgiven? How be delivered from the dominion of sin? I thank God, through Jesus Christ my Lord! He reveals the Father's forgiveness on my repentance. He supplies the aids to effect my repentance; the power to redeem me; to move my *affections* toward God, to enlighten my *understanding*, and thus move my *Will*, until, though Him, I shall be delivered from all iniquity, and attain that *state* of the Will which will always and every where choose holiness and righteousness. And from all the involuntary imperfection of my constitution, as the *occasion* of sin, He will also deliver me. On this relation of Christ to the soul, we rejoice to hear Mr. B. speak as he does, and as it has never been our privilege before to hear him speak. It is the power and wisdom of God to save the souls of men.

One point more,—Mr. B. says that "the declaration sometimes made of the identity of religion and goodness, seems" to him "an injurious confusion of terms." We remember to have read a sermon by Dr. Dewey in which this identity is maintained. We remember also that St. James declares that "pure religion and undefiled before God and the Father is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." We agree with the Apostle in his definition, and with Dr. Dewey, and think that Mr. B. has put asunder what ought to be joined together. He has at least parted soul and body. "Religion," says Mr. B. "is the way of life, and there is no more identity between Religion and goodness, than between any other road, and staff, and locomotive power, and the destination or goal in view." We are tempted to say that many do seem to make religion a way, a road, to goodness—and it is an everlasting long way; they never get to the end of their journey. Religion is indeed, as Mr. B. asserts on the etymology of the word, to bind back—to bind anew. It ties together the bands of practical righteousness. But the word, originally denoting the cause, is, in accordance with common usage and the usage of the Bible, transferred to the effect. Thus used, religion *is* identical with goodness. At the present time this identity needs the more to be insisted on, when the maxim is so generally adopted that religion is religion, and business is business. The bands of practical morality in the Church are already too loose. Let ministers preach up the doctrine that religion is only the way to goodness, let men universally believe it, and the truth would everywhere be held in unrighteousness. The consequences which Mr. B. deprecates as growing out of maintaining the identity of religion and goodness—true goodness—if he has observed such consequences—the consequences of "doubt and denial"—never flowed from such a source. A deeper observation of the workings of the human heart and human character, in the Church and in society, would discover so sad a mistake. Under the separation of religion from goodness, the "denial," of which he speaks, would appear in ten fold degree, in the worst form of denying the practical godliness which Christianity teaches as its beginning, in repentance; its middle, in constant renewal of righteousness; and its end, in perfect holiness.

THE CHARGE TO A YOUNG MINISTER.

We had intended to accompany the Charge reprinted on the outside of the paper, with some remarks on the proper aim of the preacher—a subject which is discussed also in the sermon we have noticed. "A subscriber," who requested the republication of the Charge, adds in his note the reason of his request—that other views have been recently presented in certain quarters, whose "tendency" he regards as "pernicious;" and this Charge "presents a view of the present duties of the pulpit essentially different." We comply with his request, but regret the necessity which prevents a comment on the Charge this week. We cannot however let the Charge pass, without saying, for ourselves, that we regard it as essentially defective, and in parts erroneous.

DEDICATION OF THE CHURCH IN INDIANA PLACE.

The new Church in Indiana Place was dedicated last Sunday evening. The services were as follows. Introductory Prayer, by Rev. Mr. Huntington of the South Congregational Church, Boston. Reading the Scriptures by Rev. Mr. Peabody of King's Chapel. Sermon by the Pastor, Rev. T. B. Fox, from Ezekiel xlv. 3,—"In it shall be the sanctuary and the most holy place." Dedicatory Prayer by Rev. Mr. Lothrop, of Brattle street. Concluding Prayer, by Rev. Mr. Barnard, of Warren street Chapel. Benediction, by Rev. Dr. Parkman, of the New North Church, Hanover street.

The sermon, as we are informed by persons who heard it, was a very able one, and we hope that the request for publication, which has already been made, will be complied with. The Daily Whig says, that "the sermon was on the 'Want of Christian Instruction in the city,'—in which Mr. F. dwelt with great force upon the increase of vice as well as wealth in the city, the numerous temptations, and the need of less expensive churches in order to the extension of the privileges of the sanctuary to a large and increasing portion of the population of the city. This house is a very neat and comfortable edifice, with sittings for about five hundred persons on the floor, and a gallery for the singers."

THE BOSTON ASSOCIATION OF UNIVERSALISTS.

We learn from the Trumpet, that an extra session of this body was recently held in Cambridgeport, Wednesday, Dec. 1; and that after a very thorough and earnest discussion, the report of which it gives, last week, the following important resolution was carried, viz.

Resolved, That this Association express its solemn conviction, that, in order for one to be regarded as a Christian Minister with respect to Faith, he must believe in the Bible account of the life, teachings, miracles, death and resurrection of the Lord Jesus Christ."

The vote stood as follows, Yeas 34 clerical, and 43 lay delegates. Nays 8 clerical, and 8 lay delegates. Total votes 93. Majority 61.

☞ The communication on the "Petition against the War," we did not receive until the inside was set up. It will appear next week; also Mrs. Balestier.

The communication from "G.," containing facts as it does, we cannot publish, unless we have the name of the writer.

Our Foreign Correspondent reappears this week, much to the gratification, we doubt not, of the readers of the Register.

We learn from the Lowell Journal, that the Rev. Mr. Barry preached his Introductory Discourse before the Society of which he has accepted the pastoral charge, at the Mechanic's Hall, on Sunday, December 12th.

THE "MEMORIAL."

Mr. EDITOR:—As one of your correspondents, in the last Register, has given his opinion of the Memorial to Congress on the Mexican war, by Unitarian ministers and laymen, will you allow me to give mine? I was present when the subject was introduced at the Salem Convention, and the eloquent speeches to which I had listened had prepared me to welcome it with my whole heart. I did not feel the objection that others did to its being received and acted upon by that body. As a Unitarian, or simply as a private citizen, I was ready then, and am ready at all times, to protest against this atrocious war. I was willing to do it as a member of that Convention—in the goodly company I was then in—and I am willing to do it now with any of my fellow citizens, without distinction of sect, who regard the war with the same abhorrence that I do. I am not ashamed of the name which that Convention bore. It may be a name of reproach; but it is not one of dishonor, and the men and women who are classed under that general title, in intelligence and virtue, and in true philanthrophy, are, I believe, not surpassed by any other body of Christians, in this or other lands. I thought, and I think still, that a Memorial from such a body would be as favorably received, would have as much weight in Congress, as one from any other section of the Christian Church. I am grieved and disappointed that so many of my brethren are willing to forego the opportunity, promised by the Memorial, that has been put into our hands for circulation, to express our deep sense of the wickedness and turpitude of the Mexican war, and our importunate desire that it should be brought to an immediate conclusion, on what seem to me the truly Christian terms suggested in the above named Memorial.

Perhaps, however, those who object to this document on account of its denominational character, will be disposed to memorialize Congress in a way that they may deem less exceptionable. There may yet be time to do this; as, from the President's Message, we have too much cause to apprehend that it is the fixed purpose of the Administration to continue the war indefinitely, or till our armies shall have *conquered a peace*. I think it is high time that the people should be heard in the matter, and I earnestly hope that they will rise in their might, and, in a peaceful and constitutional way, insist that our armies shall be recalled, and terms of peace offered, such as Mexico can submit to without humiliation, and such as it becomes a great Christian nation to propose. A voice from the people might perchance unseal the lips and infuse new courage into the hearts of some who stand in the people's stead, and who should fearlessly maintain the people's rights, in the halls of national legislation. Where, alas! are our Worcesters, and Channings, and Wares, to plead for the blessed cause of peace and humanity! A.

For the Register.

EXACTNESS.

A want of discriminating accuracy, I am inclined to believe, is, intellectually, the great want of our times. We think in the gross, and form our opinions by the lump, without the discrimination which is needed to make an opinion worth anything. The nice adaptation of means to ends, or the want of it, is forgotten in the outside frippery which is thrown around it, for the purpose of concealment or protection. The old steeple that caused the Godwin sands, is not torn down yet.

Many of the modern theories of Creation are of this kind—effects being attributed to causes wholly inadequate, and often to causes which have had no existence. We can read but a very little way in political papers without seeing the same want of philosophical exactness.

So in reasoning on matters of social reform, insulated facts are made responsible for results with which they have not the honor even of a distant acquaintance. It is not less the case in religion. A worldly, thoughtless, ambitious young woman, is suddenly converted by an Episcopal preacher. She feels the power of religion and is happy; and straightway would persuade all her old companions that Episcopacy is the cause of all this, that Episcopacy must be embraced if they would be at peace. Another, for the same reason, advocates Presbyterianism, another Methodism, or Unitarianism. But as they all have attained to a great degree of Spiritual enjoyment, who does not see at once, that this must be owing, not to what is peculiar to either, but to what is common to all? It is the renunciation of self, the giving of themselves up in faith to God, and to Christ, that is the real source of their inward satisfaction. Till this is done they cannot know the joys of a religious life; and if they believe they do, they are dangerously deceived. One physician, for a particular disease, recommends diet and exercise, and a particular kind of pill. A second, third and fourth, for the same disease, recommend the same general regimen, but each a pill different from all the rest. The patients all recover, and each thinks the *pill* was what effected the cure. Possibly it was, but the probability is, that diet, exercise, and the general restorative powers of nature, remedial agents which they all had in common, were the real cause of their improvement. Let each rejoice that he is cured, but not be too dogmatical about the specific agent by which the cure was effected. ***

For the Register.

NEW YORK CORRESPONDENCE.

NEW YORK, Dec. 13, 1847.

THE CHURCH AND THE POOR.

The approach of winter is always alarming to the multitudes of paupers who occupy the lanes and alleys and cellars and garrets of New York, and whose existence depends upon the uncertain gains of petty thieving, or the precarious offerings of charity. Those who partake of the public provisions for the poor which the alms-house offers, either within its wards, or by out door supplies, have of course nothing serious to apprehend from cold or hunger during the wintry season. They are cared for and supplied. But the beneficiaries of the alms house and other public institutions are a small proportion of the pauper population. They are, perhaps, not the most needy portion. The most abject poverty is often found among a class of persons whom public charity will not aid, such as the habitually intemperate: and often the most acute suffering among individuals who, though worthy of all sympathy, are unwilling to be dependent upon charity, public or private, and who struggle on from day to day and week to week, battling with their untoward fortune, concealing their necessities from friends and strangers alike, yet failing with their utmost endeavors to gain enough to support existence.

This last class of the needy is much larger than many imagine, and embraces among its members some of the loveliest, worthiest of the human family. Among them we discern the widowed mother sitting far into the watches of the night, contending against the claims of nature for rest, and toiling to complete the task upon which depend the pittance which is to purchase food and medicine for her child. Or we discover the daughter, upon whose feeble arm but strong affection, Providence has cast the sole care of an aged and helpless parent, and who, despite the buffetings of poverty and the inroads of disease upon her own frail frame, is true to her sacred trust, heroically, patiently fulfilling to the last the covenant of filial love, encountering all those privations, sorrows and sufferings which only deep poverty knows, with meek, uncomplaining submission, the world, meanwhile, being ignorant alike of her wants and her worth, neither aiding the one or applauding the other. Examples like these, I say, are more numerous than most people imagine. The world is ignorant of them because they do not obtrude themselves upon the world, and the world does not seek after them. Virtuous, patient, self-sacrificing, laborious, uncomplaining poverty and suffering, though admired as an abstraction, sung by poets and celebrated by novelists, is not, I am afraid, sought out as it should be by Christian sympathy, and assisted and encouraged as it deserves by Christian beneficence. Public charity is not what this description of virtuous poor could accept if it were offered. They should be sought and comforted and helped by a spirit of kindness as noiseless, as private as is its own spirit, and the only method that occurs to me as likely to avail them is that of the agency of individual, private Christians, who, imitating the example of Christ, shall "go about doing good," and content with being unknown, unapplauded, except by their own consciences, and satisfied with the luxury of doing good as their reward, shall make it their daily business through life to share with the virtuous, modest poor the comforts with which a kind Providence has favored them in more liberal measure.

It seems to me that herein, that is to say, in the neglect of private, practical, discriminating beneficence to the poor of their own neighborhood, has consisted the chief defect of the Christian Church for many ages. It is the great defect still, notwithstanding its improvement in many other respects. The great demand at this day is a thorough penetration of the heart of the Church by the idea of doing good to the needy, and so far remedying those vast inequalities in the condition of society around us as to relieve entirely and permanently the sufferings of poverty.

I do not in the least doubt that before many years pass over us there will be attempts to reconstruct our social system, and that if a wise benevolence do not earnestly address itself to the mitigation and removal of the misery, want and suffering now prevalent, it will be undertaken by hands which like the frenzied revolutionists of France, as described by Burke, will mistake destruction for regeneration and subversion for reform—who instead of approaching the errors of society as they would the wounds of a father and healing them by a process of careful gentleness, will think to renovate the paternal constitution by hacking it to pieces, and casting it into the magical kettle over which their mad incantations are muttered.

The Church of Christ is the proper instrument to undertake and accomplish the regeneration of society and its redemption from the evils and sufferings which now afflict it. The principles of Christ, the love beaming in his life and blazing from his cross, and burning in every sentence of the gospel—that love thoroughly permeating our hearts and directing our hands not to chimerical theories, but to practical, earnest, untiring love to our neighbor, would soon give a new aspect to our social condition, and put songs of joy into the hearts of the sad and suffering, give relief to the poor and needy, and happiness unknown before would spring up in the breasts whose benevolence had wrought the change.

Can these things be brought to pass! Undoubtedly and speedily. Let it be the fixed purpose of every Christian minister to bring out the principles of the gospel bearing on this subject, in all their fulness and force; let them add the influence of a Christ-like example towards the poor, the needy, the suffering of their respective parishes and neighborhoods, and let the people take those principles and examples, and re-produce them in their own daily lives—let these things be done, and no miracle need be added to cause the results we have predicted.

Truly yours, CRITO.

For the Register.

FOREIGN CORRESPONDENCE.

I have suffered a long gap to intervene between my last date and this;—for I will not reckon the few lines which I mailed during my second visit to Munich. Need I apologise? You know how unfavorable to letter-writing are all the circumstances of travel, and how hard it is, between the fatigue of moving and the fatigue of seeing, to introduce the point of a pen, unless it be a nimbler one than mine.

In those few lines I apprised you of the change I had seen fit to make in my home-planned route, and how finding myself in Milan too early for Italy, and encountering an old friend who was bound for the Tyrol, with three other countrymen, I made the fifth in that party and repassed the Alps at the highest passable point by way of the Stelvio. I wish I could give you the particulars of that passage through regions of eternal snow, beneath the brow of the Orteler Spitz, a peak which ranks with Mont Blanc and the Jung frau. It was a tour which the cloudless day, the buoyant air of the mountains, the society of compatriots and friends conspired to render the pleasantest piece in my European experience thus far. As I lingered a moment on the apex of the pass, I had the satisfaction of thinking that in all probability I was then the most elevated personage in Europe, perhaps on the surface of the globe.

But I must quit this, I must pass over the Tyrol, which I found more satisfactory than Switzerland, Innsbruck, its mountain-girt capital, Salzburg and the Konigssee; and tell you in a word that I pushed my northward course as far as Berlin where, unfortunately I arrived during the vacation and saw nobody. For in Berlin it is men and women,—living and not dead lions that one cares to see.

From Berlin I have been moving steadily southward and have traversed ten or twelve degrees of latitude in little more than the same number of days. I had been advised to be in Venice if possible during the full-moon and made my calculations accordingly. Thirty-six successive hours of railway travel brought me to Vienna, forty-two more of railway and stage-coach to Trieste. It was not my intention to tarry in the last named city; but the steamers of Austrian Lloyd sail only on alternate days and I was not fortunate enough to hit one of those days. On the whole I was not sorry to form a nearer acquaintance with this old Illyrian capital, once a Roman port of some note, and now the chief mart of Adriatic commerce.

The situation is charming, and the city bursts on the traveller coming from the northeast with unexpected beauty. After descending the Styrian Alps and crossing the Save you toil for many a weary mile through a wilderness of naked rock uncheered by tree or shrub; you arrive at last on the brow of a hill, and behold! the Adriatic rolls at your feet. On the left, the view extends to Capo d'Istria, and almost to Venice on the right. In the far horizon tower the Alps and in the fore ground Trieste sits throned in beauty, with her back to the mountains and her face to the sea. The wilderness disappears thenceforth the road winds through vineyards and olive fields, and you experience a change of temperature as grateful as it is astonishing. In the morning (if you travel at this season of the year) you were shivering with moccasins and great-coats, you had need of fire within doors and dreadnoughts without. But now, at the solicitation of the perfumed South, you begin to "peel." One wrapper after another is found to be superfluous, and when you arrive, though late at night, you are glad to sit by open window and surrender yourself without hazard to without reserve to the bland influences which woo the loosened frame.

There is something in this rapid change of climate enchanting beyond every other animal sensation. I experienced something of the same kind in passing from the St. Gotthardt to Lago Maggiore, last September; but in this case the change was rendered more striking by the lateness of the season.

One of the most remarkable things about Trieste is its pavement which is perfect. I thought as we entered in the evening, it must be wood we glided so noiselessly over it; but in the morning it proved to be large square flags accurately fitted as to form in effect one piece and so smooth that a laundress might iron her sheets upon it.

But a more noisy, uproarious, ill-governed ill-behaved city you will hardly find in any Christian land. The hubbub which greeted me on my arrival I supposed to be occasioned by some civic or "religious" festival which had loosened a little the bands of decorum, but was given to understand that such was the usual condition of the streets at that time. For two nights after the weekly payment of the sailors and other workmen, the uproar usually continues all night but this night it was brought to a sudden and awful termination. Just as I had thrown myself upon my bed and was wondering whether after three nights travel, I should sleep amid this racket, I heard from the square before the hotel a sudden shriek followed by a general roar, then a confused murmur; and then all was still. "*Atrox clamor, murmur incertum, repente quies*." The next morning I learned that a man had been murdered in a drunken brawl, and my room "*de place*, before I well conceived his purpose placed me beside the body which was exposed to the Public in a chapel connected with the Church of St. Giusto. It was a man in the prime of life and "bloom of lustyhood," sound, compact, a perfect piece, with the exception of one ugly gash in the side which showed like

"a breach in nature
For ruin's wasteful entrance."

He was betrothed, I was told, to a young maiden of the city and soon to have been married;—a skilful workman, the delight of employers, the hope of his friends. An hour's dissipation, a little rum, a few inches of steel had changed all that into a lump of clay given to the worms what was meant for the service of man. But my thoughts and my compassions turned from the senseless clay to the poor wretch who woke this bright morning from night's debauch to find himself a homicide, and who at that moment was probably the most suffering creature under the sun.

Speaking of murders, it was in the house where I lodged, a few feet from the room I occupied, that the celebrated Winkelmann, great critic of Grecian art was assassinated the year 1768.

It was market-day and from my room which commanded the *Piazza Grande* I amused myself with studying the aspects and costumes of the different peoples that throng this emporium where so many nations and kindreds are there together. The Greek costume I could see in its beauty in; the petticoat-trowser seems to be precisely the most awkward garment ever fashioned by man. Exceedingly picturesque is the dress worn by the female Illyrian. It consists of a white shawl tied at the crown of the head and descending to the waist behind, with an end falling over each ear; white sleeves, a colored bodice and skirt. A number of them seen at a distance, when only the upper half of the figure is visible, have an indiscribably singular appearance; they look like a procession of ghosts.

There was a goodly show of southern fruits in this market, but associated with conditions which tended to allay the appetite as soon as awakened. For my own part, after seeing beneath my window certain entomological researches, such as one witnesses only in these climes conducted over a basket of luscious grapes which, I was quite sure, furnished our dessert at the table d' hote, I was seized with such abstemiousness in regard to the fruit of the vine and in general, all fruit which does not admit of being peeled. Altogether, the filth of the Italians (and Trieste is properly an Italian city) is incredible and such as no beauty of climate can atone for. The English traveller is continually tempted to explode in a long Ernulphus curse concluding the whole peninsula from knee to heel in one comprehensive ban. The beauty of the earth and sky only enhances the vexation. It is the feeling of being "wroth with one we love" which works like madness in the brain." O glorious Italy! land of the pomegranate and the vine, land of miraculous marbles and heaven-eyed Madonnas! why this disgrace on thy robe of beauty? O foul and fetid Italy! land of unspeakable, execrable filths! why so fair in the midst of thy abominations! This land is now heaving like a volcano from Naples to Sardinia and fond spirits are dreaming of political unity, form, national unity and a constitutional government. It is all to no purpose; there is no hope for a people whose very churches are closed

and much as I hate that black and bifronted eagle, I am contented still to see it perched in their high places.

The next morning I took passage in the *Arciduchessa Sofia* for Venice. The trip is usually one of seven hours, but it was destined to be otherwise in this instance, and I was to experience the apostolic trial of being "driven up and down in Adria." About two hours from land we were assailed by a violent Sirocco which threatened to capsize us. Our little craft, incompetent at best, to contend with such a sea as we were soon rolling in, was further disqualified and rendered top-heavy by some carriages which ought never to have been shipped in such a nutshell. The waves swept the deck, the boat lay upon her side as if she never would right again. The passengers were frightened, the seamen apparently no less so. A poor priest in his sacerdotal vestments, but without the three-cornered hat, which the wind had made way with, stood braced against the weather wheel-house, bareheaded, with uplifted hands and eyes: *O Dio santo!* he exclaimed continually, *che temporate!*

Farther progress was impossible and the true course would have been to return to Trieste, but this, from a false pride or some other cause, the captain was unwilling to do. Instead thereof he ran some distance down the Istrian coast and finally anchored in a little bay not far from the town of Pirano, I think was the name. And here we remained two mortal days without any food but the coarsest seafare, for which we were charged an extravagant price, and without beds, for the boat, intended only for short trips, was wholly unprovided. It was in vain that we besought the captain to return to Trieste where, if we could not get on, we could get comfortable quarters. He would enter into no explanation as to the probable length of our detention. "*Quando si calma partiremo*," was all that we could get out of him. An English traveller, with the prompt decision characteristic of his countrymen, chartered the first fishing-smack that came within hail and returned to Trieste with his servant and luggage. The next day a Russian prince, two German counts Fugger, descendants of the illustrious Anton who entertained Charles V. so sumptuously at Augsburg, and a few others had themselves set ashore and procured conveyance by land. The rest of us, partly from economical considerations, and partly in the hope of momentary release, stayed by the boat.

No misery is perfect, and I could not be too thankful that we had not the hardship of cold and wet added to our other troubles. The wind though high was so warm and bland that I found no inconvenience in being on deck, at midnight, in summer clothing. We were anchored beneath a hill whose side was covered with a dense forest of hoary olives. As I watched their silvery foliage waving and glancing in the light of the moon and listened to the gentle *phloisbos* of the Adrian wave, and the snatches of song which burst from fishermen on the watch, I felt reconciled to our situation and could not think that any time had been lost.

The third day we came to anchor in the Lagunes. I was fortunate enough to obtain a room on the Canale Grande, and so entered at once into friendly relations with the city of an hundred isles.

Of which city more in my next. I may as well stop here, for I perceive that I shall not finish my story in time for the mail. F. H. H.

For the Register.

JAMAICA PLAIN SOCIETY.

Mr. C. Reynolds, of this city, graduate of the Cambridge Divinity School in July last, has accepted the invitation of the Unitarian Society, on Jamaica Plain, Roxbury, to become their Pastor, and will be ordained on the first Tuesday in January next. We are most happy to learn that in addition to the competent salary to be given him, is the offer of five Sabbaths during the year in which he may be absent, the Society supplying the pulpit at their own expense. This is as it should be. We believe, indeed, that such is now the custom in all our city parishes, and in the vicinity.

Mr Reynolds is permitted by the conditions of settlement to take the Sabbaths at such seasons of the year as he may prefer. A minister to whom this privilege is granted by his people, may thus avail himself of their generosity at any period of sickness, if such should be appointed to him, or in the heat of the summer, when some recreation is so indispensable. Our best wishes go with Mr. Reynolds in his opening work, and with the Society, who have with so much unanimity invited him to be their minister.

NEW PUBLICATIONS.

LITTELL'S LIVING AGE, Nos. 187, 188.

Greeted always, as a valued friend should be, with a hearty welcome. A special "Good morning," this dull weather, to No. 188.

RAINBOWS FOR CHILDREN. Edited by L. Maria Child. With 28 Illustrations. J. H. Francis.

A Gift book, beautifully got up. Those who approve of *good* Fairy stories, (and we confess we are among them,) and wish to put them into the hands of their children, or any of their young friends, have here the very best book of the kind we have ever seen. We respond to Mrs. C's confession, "If the book pleases others as it pleases me, it will be very popular."

FIRST BOOK ON ANATOMY AND PHYSIOLOGY. By Calvin Cutter, M. D., with 84 engravings. B. B. Mussey, & Co.

Dr. C. has also prepared a work for High Schools, Academies, &c., which has been very successful. The one before us seems designed for scholars not so far advanced. Its adaptation to its object must be tested by experience. It contains instruction valuable to all who will obtain it.

A COMPENDIUM OF ENGLISH LITERATURE, Chronologically arranged, from Sir John Mandeville (14th century) to Wm. Cowper, consisting of Biographical Sketches of the Authors, Choice Selections from their Works, with Notes, &c., designed for the highest Classes in schools and Academies, as well as for private reading. By Charles Dexter Cleveland.

We know of no man in the country who, by natural tastes and by culture, is better fitted to compile such a book than Mr. Cleveland. It will take its place as a classic. The manner in which it is got up is attractive, and corresponds to the value of the work itself. We hope future editions will present no less fair a page.

CONTEMPLATIONS ON THE SOLAR SYSTEM. By J. T. Nichol, LL. D., Professor of Practical Astronomy in the University of Glasgow. Third Ed. From J. Munroe & Co.

This is a reconstruction and improvement of "Nichol on the Solar System," which was published in this country, some few years since, and which was justly regarded as a very valuable work. The present is in the finest English style in respect to paper, type, and engravings.

NORTH BRITISH REVIEW. Am. Ed. Vol. III. No. 1. From Thomas Wiley, Jr.

This number commences the second year of the Republication of this Review. Contents: Art. 1, Sketches of the History of Christian Art. II, Oxford. III, Our Mining Population. IV, The Abuses of Jury Trials. V, The Lands of the Bible. VI, Bunsen's Church of the Future. VII, Mediæval History. VIII, Ross' Voyage of Discovery in the Southern and Antarctic Regions. IX, Shelley's Life and Writings. X, The Microscope.

The Ladies' Repository, Dec. 1847. The Union Magazine for Jan. 1848. Godey's, Jan. 1848, with a beautiful frontispiece emblematical of the seasons. Boys and Girls Magazine, No. 1—have also been laid on our table.

*** The word "heats" appears, in a part of the impression, outside, column 2, line 45, uncorrected for *heart*.

GENERAL INTELLIGENCE.

EMANCIPATION IN WESTERN VIRGINIA. The Louisville Examiner of Nov. 6th, informs us that a strong "emancipation move" has commenced in Western Virginia. The plan of emancipation is confined to the country west of the Blue Ridge. The move was begun by slaveholders themselves, to some extent. The chief actor is Rev. Henry Ruffner, D. D., a Presbyterian minister. The present aspect of things indicates that great efforts will be put forth to exclude slavery from Western Virginia.

THE OLD INDIAN HOUSE. All who have visited the town of Deerfield, on Connecticut river have noticed the interesting relic of the Indian War, called "The Old Indian House," which survived the conflagration of Deerfield in 1704. As it has become much dilapidated, the proprietor, Mr. Hoyt feels it necessary to remove it, for the purpose of erecting a more convenient dwelling on the site. We are glad to know that something of the antiquarian spirit exists in Deerfield; and that this relic, of which there is no other such specimen of the "olden time," in the whole Connecticut valley, is to be spared. At a meeting of citizens of Deerfield a committee was appointed to purchase and remove the building to a new location, and to take measures for its preservation, for the interest of future generations. The committee consists of Rev. Samuel Willard, D. D., Gen. Epaphras Hoyt, Dr. S. W. Williams, Col. John Winslow, and Pliny Arms Esq.

CONGRESS. The Senate ordered the printing of 25000 copies, and the House 15000 of the President's Message. The House voted on the 7th, to meet daily at 12 o'clock. Resolutions were presented on the 8th, in the Senate, in favor of a railroad to the Pacific, and in favor of uniform postage. In the House Mr. Campbell was elected clerk, Mr. Sargeat was elected Sergeant-at-arms, Mr. Hooner door-keeper. And Mr. Johnson, the old Postmaster of the House, was re-elected. On the 9th in the Senate, the death of the late Senator Huntington, was announced by his colleague, Mr. Niles, and his character justly eulogized. The Senate adjourned to Monday, 13th.

In the House a motion was made to restore the old law abolishing postages on newspapers within thirty miles of the place of publication.

On Monday, 13th, in the Senate the old officers were elected.

Asbury Dickens, Clerk; Mr. Beal, Sergeant-at-Arms; Mr. Holland, Doorkeeper, and Rev. Mr. Slicer, Chaplain.

The Naval and Military Committees were ordered to be enlarged. The following are the Chairmen of the Committees as elected:—

Foreign Relations—Mr. Sevier of Arkansas.
Finance—Mr. Atherton of New Hampshire.
Commerce—Mr. Dix of New York.
Manufactures—Mr. Dickinson of New York.
Agriculture—Mr Sturgeon of Pennsylvania.
Military Affairs—Mr. Cass of Michigan.
Naval Affairs—Mr. Fairfield of Maine.
Judiciary—Mr. Ashley of Arkansas.
Post Offices—Mr. Niles of Connecticut.
Roads and Canals—Mr. Hannegan of Indiana.
District of Columbia—Mr. Cameron of Pennsylvania.

After filling the Standing Committees the Senate adjourned. No discussions, of much interest will be expected for some days.

In the House, the following gentlemen have been appointed chairmen of committees.

On Claims, Rockwell; Commerce, Hunt of New York; Public Lands, Collamer, Vermont; Post Roads, Goggin; District of Columbia, Chapman, Maryland; Revolutionary Claims, King, Mass; Public Expenditures, Clingman; Private Land Claims, Gayle; Agriculture, White, New York; Indian Affairs, Gentry; Militia, Thompson, Kentucky; Naval Affairs, King, Georgia; Revolutionary Pensions, Cocke; Roads and Canals, Schenck; Patents, Farelly; Territories, Smith of Indiana.

ELECTION OF MAYOR. We are glad to be able to state that our Municipal election, which took place on Monday the 13th inst., resulted in the election of the present Mayor, Hon. Josiah Quincy by a handsome majority.

THE CALCUTTA CONVERT AND HABEAS CORPUS.

[From the Friend of India.]

A case similar to that which has agitated the community of Madras, has just turned up again in Calcutta. Radhakant Dutt, a student of the Institution of the General Assembly, a few days ago stated to the Rev. J. Ogilvy, his conviction of the truth of Christianity and his desire to embrace it. He belongs to a respectable family of the writer caste, and his father naturally became anxious to prevent the consummation of his wishes. He waited upon Mr. Ogilvy, and was freely permitted to converse with his son, and distinctly informed that he was under no restraint, and might return to his paternal roof, if he preferred it, but that no force would be permitted to be used. The youth refused to accompany his father, but neither on that nor any other subsequent occasion was he laid under any restriction. The father, however, was advised to take out a writ of Habeas Corpus, to which Mr. Ogilvy returned, that the young man was not detained by him, that he had always been a free agent, at perfect liberty to remain in the institution, or return to his family; and that he, Mr. Ogilvy, had simply prevented his being taken away by force. He stated, moreover, that he had endeavored to persuade the youth to make his appearance in court.

It was pleaded by the counsel of the youth's father that the Act of the 21st George the Third, cap. 70, s 18, guaranteed to the Hindoos the exercise of the right belonging to fathers of families, and on this ground claimed that he should be made over to his parent.

Sir Lawrence Peel, therefore, at once set aside the plea of minority as giving the father the absolute control of his son to the age of eighteen, under a writ of Habeas Corpus, and ruled that the question of his liberty should be determined by his capacity. The lad was therefore called up, and questioned with whom he wished to go, and he said to the General Assembly's Institution, and on being farther asked the reason of this resolution, said, that it was for his spiritual welfare. The Chief Justice immediately ordered that he should be permitted to go where he desired, and protected in acting according to his own will.

This decision will form the future rule in all cases of habeas corpus in Calcutta.

THE SLAVE TRADE. Lt. Commanding Bell, in a letter to the Navy Department, dated Porto Prayo, Oct. 5th, gives an account of his cruise in the Boxer.

He had overhauled an American brig (the J. W. Huntington) on the night of the 31st August, owned in New York, from Rio Janeiro with the usual assorted slave cargo on board, and lumber enough for a slave deck. He was informed, also, that the Malaga had precisely such a cargo, excepting the lumber. The American brig "Senator," boarded in March last, was out from Rio with such a cargo, and similarly chartered. The master of the J. W. Huntington reports that she (the Senator) now lies scuttled in Rio. Having safely landed 500 slaves at Cape Frio, she proceeded to Rio under Brazilian colors, where her owners were suffered to strip her of all her furniture, and then the Government seized her as a no-document vessel—the American crew having left her at Loango where the slaves were taken on board.

"In these transactions (says Lieut. Commanding Bell) you perceive the mode in which the American flag covers and promotes a trade which no other flag can, and the base uses to which it is applied by foreigners who have not the manliness to vindicate the freedom of their own.

The American factory at this place is the principal trading establishment under the American flag on the southern coast; there being branches of it, as at Ambizetto and at Loango owned by Messrs. Brookhouse & Hunt, Salem, Mass. who are said to be doing a fair business in guns, ivory, copper and ebony; that house sends out from six to eight vessels annually.

From the same source I understand that upwards of thirty American vessels annually come freighted from Brazil by Brazilians to the south coast; some of them, as is well known, taking a return cargo of slaves under Brazilian colors, their American crews first leaving them. But the most of them are believed to leave the coast carrying white passengers only."

This is a shameful traffic, and ought, if possible, to be arrested. Will not the republic of Liberia be one of the most important agents for effecting this object at some future, though it may be distant, time? [Louis Ex.

EMIGRATION TO HAYTI. A Methodist congregation in St. Domingo have sent an invitation to the colored people of the United States to emigrate to Hayti. They say that they are natives of this country, and have lived in Hayti since 1824. In a letter dated July 10th, 1847, written by their minister, they say that the law passed by their last Congress "invites all strangers to participate in their glorious liberty, without distinction of color; all who come by this invitation will have their passage paid at the rate $14 per head; and those who come with the avowed intention of becoming farmers will have in addition to the payment of their passages, fifty acres of land, as a donation to them forever, together with the implements of husbandry, and a regular maintenance until they are able to maintain themselves; and they will be entirely exempt from military service, as also their offspring, in order that they may attend to agricultural pursuits. We presume that this law can be fully depended on, by all who may feel disposed to embrace its offers, as it is founded on necessity. As we have a very healthy climate, and perhaps one of the best soils in the world, with a generous population, all we stand in need of is American society—or in other words, tillers of the ground; in fact, by the aid of foreigners, this might be made a paradisaical garden. We have the full right of the liberty of conscience. We have a Methodist church in the city of Port Plat; one in Samare, and one in this city, where we worship God according to the dictates of our consciences, without the least molestation."

GERMAN CATHOLICS IN NEWARK. A congregation of seceders from the Roman Catholic Church, composed of Germans, who have lost some of their reverence for the Pope's supremacy, is about to be formed in Newark, New Jersey, under the auspices of the Rev. Dr. Giustiniani. The Society has been holding its meetings for some time, and have now gathered strength enough to take this public and open stand of protest against the errors of Rome. This is another of the frequent indications now everywhere occurring, especially among the Germans, of that disposition to think and act freely, before which the heirarchy is yet to be prostrated.

DONATIONS TO THE A. B. C. F. M.—The amount of donations and legacies received into the treasury of the Board, during the month of October, was $26,379,18. The receipts of the Board for the last month, were $25,164,78. In November of last year, they were $14,326,42.

DEATH OF DR. MORIARTY.—We regret to announce that Dr. Moriarty, Resident Physician at Deer Island Hospital, died on Saturday evening last, about 6 o'clock, at the Hancock house in Beacon street, of typhus fever. Dr. Moriarty has been unremitting in his attentions to the comforts and wants of his patients, and was universally esteemed and beloved.

COLONY OF 20,000 BLACKS IN CANADA.—This colony, settled in this fertile country between Lakes Huron and Erie, appears to be flourishing. They have a manual labor school—the British American Institute—at Dawn Mills, the head of navigation on the Sydenham river, 60 miles from Detroit, with a tract of three hundred acres attached, and 7 buildings. Some 80 pupils are engaged for the winter. Among the new secular enterprises in progress is a large steam mill.

FAMINE IN NEWFOUNDLAND.—We learn from Halifax, that a gentleman just arrived from Magdalen Islands, says that there are about one hundred families on that island in the utmost state of destitution, and unless immediate assistance should arrive, they will all die from starvation.

PUBLIC EDUCATION.—The city of Pesth, in Hungary, has just contracted a loan with the house of Messrs. Rothschild, of Vienna, to the amount of 2,000,000 florins (208,000/) which sum is to be exclusively expended in the creation of schools, and other establishments of public instruction.

THE NORTH-WEST PASSAGE.—This long disputed question, to settle which no less than six expeditions have been sent out by the British Government, is at last decided. We learn from the Montreal Herald, that the discoveries of Messrs. Rae and Deese, two officers of the Hudson Bay Company, who have been engaged for the last ten years in exploring these regions, have settled beyond much doubt, that there exists naval passage around the northern part of this continent. This passage is in the direction in which Capt. Parry attempted to force his way in his last expedition, entering from Lancaster Sound. Although, as now seems certain, this passage does exist, it is not probable that a vessel could ever sail through, the way being continually impeded by ice.

NO LICENSE NEWS. We are gratified to learn that our worthy sister city Newark, has voted No License in all her wards, as also Elizabethtown, Orange, and we hope many other places.

Trenton has also gone for No License by 132 majority; whole number of votes 602. Nottingham township also 71 majority for No License. There is hope yet.

THE LARGEST CHURCH IN THE U. S. The First African Church, (Baptist,) Richmond, numbers, we believe the largest body of communicants in connection with a single congregation, in the Union, being 2170. The other churches of the same denomination in that city, report in addition, 268 colored members. Total number, 2738.

DWELLERS ON THE SEA. The Sailor's Magazine estimates the number of men "whose home is on the deep," at between two and three millions. In the vessels of the United States there are supposed to be about 275,000 sailors. In consequence of the peculiar exposure to which this class of men are subjected, it is found that the length of a generation is but about fifteen years, and that some 6000, on the average, every year perish by shipwreck.

ANTI-WAR MEETING. A public meeting was held on the 24th of November, at Cincinnati, limited in its number of attendants, but composed of citizens of the first respectability, and of different parties. Its object was consultation on the subject of the Mexican war. Resolutions were adopted strongly condemnatory of the war, as "unjustifiable, unnecessary and unconstitutional;" in opposition to its farther prosecution by invasion; and urging the withdrawal of our armies to a proper line, there to await the negotiation of a treaty of peace.

GOV. DANA AND THE CLERGY. The Unitarian clergyman at Kennebunk, Me., Rev. Mr. Tenny, has made a great stir in that region by reading the Proclamation of Gov. Briggs, of Massachusetts, to his people, instead of that of Gov. Dana. The Portland Argus calls it "insolence," and "an insult." The Whig papers, in reply, think it a mark of respect to his congregation not to have read the "insolent edict" of Dana. The ultra-war character of the document made it distasteful to the respectable portion of the community in Maine.

Rev. Sylvester Judd, Jr., son of Sylvester Judd, Esq. of this town, and pastor of the Unitarian Church in Augusta, Me., instead of reading the Governor's Proclamation on Thanksgiving day, read the whole book of Lamentations! [Northampton Herald.

AN INDIAN LECTURER. There is a young Indian chief of the Ojibewa tribe, named Kahge-ga-gah-bowh, delivering temperance speeches in Washington. The National Whig says; "We have never listened to a more interesting speech. He speaks with a clear mellow voice, which he accompanies with a very appropriate gestures. His style is divested of that studied eloquence which characterizes many of our own speakers; his is the eloquence of the soul—of nature; this can reach the soul."

GRAVES OF THE REGICIDES.—It is generally known that the dust of the two regicides Whalley and Dixwell reposes in the rear of the Centre Church in New Haven, and that their graves are only distinguishable by one or two fragments of stone. It has long been a matter of surprise that the city of New Haven should suffer these graves to remain in such a neglected state, exposed to the rude tread of the multitude, and what is far worse to such indignities as certain republican and Puritan hating Englishmen have from time to time bestowed upon them. We are glad to learn from the papers of that city that two Messrs. Dixwell, of Boston, having satisfied themselves that one of the persons buried there is their ancestor, have requested permission, which has been readily granted by the city, to erect a splendid monument to the memory of the judges and to enclose it with a substantial iron fence. The beautiful city which in its early history afforded shelter to these outcasts from the violence of kingly tyranny, can hardly desire a nobler ornament than a fitting memorial of their last resting place like the one proposed.—*Springfield Gazette.*

DEATH OF JUDGE LYMAN, OF NORTHAMPTON.—Hon. Joseph Lyman breathed his last, at his residence in Northampton, on Saturday evening at 6 o'clock. He had been quite enfeebled for some years, and since his last paralytic shock, which occurred some three or four weeks since, he has lain in an unconscious, sinking state. His age was 80. Judge Lyman was one of the most prominent and respected, as he was one of the oldest, citizens of Northampton and Hampshire county; and has filled various offices of public trust with honor and usefulness. He has been both Judge of Probate and Sheriff of the county, and being a prominent member of the old Federal party in this section, was a delegate to the celebrated Hartford Convention. He was universally beloved for his urbanity of manners, and goodness of heart, from which alone true politeness, like his, can spring.—*Springfield Repub.*

DEATH OF CHANCELLOR KENT.—This eminent man died on Sunday evening, in the 85th year of his age. In 1798, James Kent, then Recorder of this city, was appointed a Justice of the Supreme Court of the State of New York. In February, 1804, he was appointed Chief Justice, and remained in that office until February 25th, 1814, when he was made Chancellor of the State, the functions of which office he performed with distinguished ability, till disqualified by the Constitution, July 31st, 1823, in consequence of having attained the age of sixty. *N. Y. Jour. of Commerce.*

[He was one of the most wide awake and thoroughly *live* men that ever lived. He jumped at his decisions. He jumped at every thing. He was always writing and reading on the jump at the same time, and his library will be found to consist of Kent's commentaries on everything. One thing he has the glory of doing, he extracted from the law that morbid poison, delay. Hence his wrong decisions were better than the right ones of other judges. *Chronotype.*]

☞ AMERICAN UNITARIAN ASSOCIATION. The Treasurer acknowledges the receipt of the following sums, viz:

From "a friend"	1 00
From Hawes Place Society in South Boston	103 50
From Auxiliary Association in Rev Dr Putnam's Society Roxbury	60 00
From Hon C. H. Atherton, Amherst, N. H.	20 00
From Auxiliary Association in Topsham, Me.	6 00
From do do in Rev Mr Gannett's Society Boston, legacy of the late A. W. Fuller, Esq.	1000 00
From Mrs M. Wightman of Florence, Ala.	20 00
From Auxiliary Association in New Brunswick, N. J.	10 00
From Individuals in Unitarian Society in do	5 00
From Unitarian Society in New Bedford	157 00
From Rev Mr Coolidge's Society in Boston	100 00
From Rev Mr Clarke's do in Uxbridge	12 00
From Auxiliary Association in South Scituate	15 00
From do do in Nantucket	43 00
From Rev Benj Parsons annual subscription	1 00
From Auxiliary Association in Charlestown, N. H.	9 00
From Edward Renouf, Esq., annual subscription to missionary fund	20 00
From Rev Mr Withington's Society in Leominster	22 00
From Rev Mr Hill's Society in Waltham	29 00
From Auxiliary Association in Norton	9 50
From do do in Rev Mr Ellis' Society Charlestown, balance	7 00
From Auxiliary Association in Rev Dr Gannett's Society in Boston	135 95
From Misses Eddowes of Philadelphia	10 00
From John D. Williams, Esq. of Boston	250 00
From Auxiliary Association in Keene, N. H.	45 00

dec18

☞ A CARD. The Unitarian Society in Athol, Mass., most gratefully acknowledge the receipt of Thirty Dollars from Rev Mr Gray's Society in Boston; which, agreeable to the wish of the donors, has been appropriated towards defraying the expenses of carpeting their Meeting House.

They would likewise express their deep gratitude to individuals of the Unitarian Society in Templeton for their "Free Will Offering" of between Eleven and Twelve Dollars, by the hand of Rev Mr Adams on the Evening of the Dedication at Athol.

The Society are also under great obligations to their friends from Barre, who were present at the Collation and added largely to the interest of the occasion by their delightful music, both vocal and instrumental.

Athol, Dec. 13th, 1847. dec18

☞ SUNDAY EVENING SERVICES. In addition to the usual morning and afternoon services, the Indiana Street Church will be opened *every Sunday Evening*, when the weather is not stormy, for public worship, to be conducted by clergymen in the city and vicinity. The Rev. Dr. Gannett will officiate next Sunday Evening, Dec. 19th. Services to commence at 7 o'clock.

☞ On Sunday Evenings the seats will be free: and a collection will be taken to defray expenses and in aid of the Society. dec18

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society, acknowledges the receipt of ten Dollars from the Sunday School in Dover, N. H., the present acting Pastor of which is the Rev. W. P. Tilden, to constitute their Superintendent, John W. Kingman, Esq., a Life Member of the Society. dec18

☞ REV. MOSES G. THOMAS, will repeat his Discourse on Temperance, at the Vestry of Bulfinch Street Church, on Sunday evening next, at 7 o'clock.

Young Men are especially invited, as the Discourse was originally delivered and is now repeated by invitation of the Young Men's T. A. Society.

On Monday evening, a member of the Society will lecture on this subject, at No. 3, Tremont Temple. dec18

☞ REV. CHARLES SPEAR, will deliver a Discourse on Prison-Reform, next Sabbath afternoon, in the Unitarian Church, Mount Pleasant, Roxbury. dec18

☞ THE REV. T. H. MILLER, of Portsmouth, N. H., will preach at the Church in Hollis Street, on Sunday, the 19th Dec. dec18

MARRIAGES.

In this city, by Rev Wm H. Channing, William A. Tappan of New York to Caroline, daughter of Wm Sturgis of Boston.

In Cambridge, by Rev Mr Ware, Mr A. R. Bailey to Miss Sarah Wells, both of C.

In Brookline, by Rev Dr Pierce, Mr Ivory Wales to Miss Rebecca Sargent, all of B.

In Dennis, on the 14th instant, by Rev Lyman Maynard, Mr Thomas E. Morse of Needham, to Miss Caroline F. Maynard, daughter of the officiating clergyman.

At Hopkinton, 14th inst, by Rev F. D. Huntington, Mr H. P. Kidder to Caroline W., daughter of Geo. Archbald, Esq.

DEATHS.

In this city, on the 8th inst, of inflammation of the brain, Dr A. B. Wheeler, 37.

10th inst, Lois H. Powers, wife of Henry Bond, 19.

On Friday last, William, only son of William and Elizabeth T. Hilliard, 3 mos.

In Cambridge, 12th inst, Mrs Joan Dana, widow of the late Joseph Dana, Esq, 82.

THE AGE OF IMPROVEMENT. One of the most important discoveries of the age, in ameliorating the condition of this large class of suffering humanity, consumptives, is Dr. Wistar's Balsam of Wild Cherry. What time establishes and consecrates, what experience adopts and confirms, what all men in all places unite in saying is good and valuable, is so, no doubt. A popularity of this sort fixes in society its roots so deep and strong, that time cannot destroy it. The success which has attended this medicine for several years past, has overcome the prejudices of all respectable and sensible men, and the article has taken a stand among the first class of discoveries and blessings of the age; and when resorted to in season, eradicates the diseases for which it is recommended.

We cut the following from the Bellows Falls Gazette, of January, 1846:

WISTAR'S BALSAM. Notwithstanding our aversion to puffing, as many do, everything that comes along in the shape of Patent Medicines, and the fact that we scarcely ever take medicines of any kind, yet we feel that we should be doing injustice to the community by withholding longer the favorable opinion we have of Wistar's Balsam, in cases of colds and pulmonary complaints. Having witnessed its good effects in several instances, we believe it to be an excellent article.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 133 Washington st., Boston, and by Druggists generally. dec18

RICH BOOKS FOR THE HOLIDAYS. The Subscribers, have for sale a large and valuable assortment of books for the Holidays, comprising among others, the following, viz.

Parables of the Savior, splendidly illuminated; Willis Poetical Works, 17 engraving; Hallett's Poems, new edition, 7 splendid engravings; Byron new edition 8 steel engravings. Also—new and beautifully illustrated editions of the following Poets. Goldsmith, Thomson, Bryant, Longfellow, Campbell, Southey, Moore, Montgomery, Mrs Hemans, Childe Harold and others. Also—The Mirror of Life, 11 engravings; Scenes in the Lives of the Patriarch and Prophets, 7 Illustrations; Mrs Jameson's Characteristics of Women beautifully illustrated; Fisher's Historical Illustrations of the Bible 2 vols quarto, 60 engraving; Gallery of Scripture engravings; Drawingroom Scrap Book; Heath's Gallery of engravings; Finden's Beauties of Moore; Heath's Portfolio of engravings; Scott and Scotland 31 steel engravings; Beauties of the Rhine 80 engravings; American Wild Flowers 29 engravings—colored; Gallery of 100 steel engravings, &c., &c.

Also—the English and American Annuals, viz:—The Keepsake; Book of Beauty containing the portraits of the Queens of England; The Iris 80 engravings; Opal; Friendship's Offering; Amaranth; Mayflower; Rose of Sharon; Ladies Garland, Christmas Blossoms, Keepsake and others.

Also—a rich assortment of Bibles and Prayer Books elegantly bound in Velvet and Morocco with Gold clasps.

Also—all the new and popular Books for Children—by Mrs Child, Mrs and Miss Tuthil, Mary Howitt &c., For sale by

CROSBY & NICHOLS,
dec18 is4t 111 Washington st.

SERMONS ON CHRISTIAN COMMUNION.—This work is not confined to the subject of the Lord's Supper but—"forms a series of practical discourses of the Persuasive kind, relating to Repentance, or the duty of commencing the Christian course—to Edification, or the encouragements to progressive Christian improvement—and to the Eucharistic service, as affording exercise for all the grateful and devout affections of the heart in every stage of its subjection to Christian discipline." [Preface. The following is a list of the writers.—Rev H. A. Miles, Rev Dr Parkman, Rev Sylvester Judd, Rev F. D. Huntington, Rev Charles T. Brooks, Rev N. Hall, Rev J. I. T. Coolidge, Rev G. W. Briggs, Rev A. A. Livermore, Rev S. Whitman, Rev A. W. Thompson, Rev H. W. Bellows, Rev Dr Gannett, Rev A. P. Peabody, Rev Dr Walker, Rev Chandler Robbins, Rev C. F. Ellis, Rev Dr Putnam, Rev J. H. Morrison, Rev Dr Young, Rev E. B. Hall, Rev S. G. Bulfinch, Rev Dr Dewey, Rev S. Osgood, Rev A. Hill, Rev Dr Furness, Rev Dr Frothingham, Rev E. Peabody, Rev S. K. Lothrop, Rev A. B. Muzzey.

Edited by T. R. Sullivan.

The price will be $1 00 a copy; but to Societies or Individuals, who may take twenty copies or more, a liberal discount will be allowed.

CROSBY & NICHOLS,
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MRS. LEE'S NEW BOOK. Naomi, or Boston Two Hundred Years ago,—a Tale of the Quaker Persecution—by Mrs T. Lee, Author of the Life of Jean Paul Richter, &c., &c., 1 vol 16mo.

This day published by

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LITTELL'S LIVING AGE, No. 188. Price 12½ cents.

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☞ We have received from W. O. Rich, London, a valuable Catalogue of Books relating to America, for gratuitous distribution.

☞ The Entrance to the Office is now in Bromfield Street. 1tis dec18

EXAMINATION of the West Newton State Normal School, Tuesday, Dec. 21, 1847, at 8 o'clock, A. M.

The Classes will be examined in Orthography, Arithmetic, Grammar, and Algebra,

By E. L. SHAW.

In Enunciation, Reading, Phonography, Geography, Geometry, and Navigation, By E. N. LINCOLN.

In Astronomy, Physiology, Natural Philosophy, Scripture Reading, Orthoepy, and the Principles and Art of Teaching, By the PRINCIPAL.

COMPOSITIONS.—ADDRESSES.

Examination to close at 3 o'clock, P. M.

dec18 C. PEIRCE, Principal.

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POETRY.

A DEDICATION HYMN.

BY S. P. WILLIS.

Mr. Willis says, in the Home Journal of Dec. 11, that he "never wrote but one hymn"—and that was "written for the Dedication of a Church for the Rev. Dr. Beecher." It is the following, and a glorious hymn it is.

The perfect world by Adam trod,
Was the first temple—built by God—
His fiat laid the corner stone,
And heav'd its pillars, one by one.

He hung its starry roof on high—
The broad illimitable sky;
He spread its pavement, green and bright,
And curtain'd it with morning light.

The mountains in their places stood—
The sea—the sky—and "all was good;"
And, when its first pure praises rang,
The "morning stars together sang."

Lord! 'tis not ours to make the sea,
And earth and sky a house for thee;
But in thy sight our off'ring stands—
An humbler temple, "made with hands."

For the Register.

A few months since an article appeared in the Christian Register signed "Stella," and ascribed to the initials below—which drew forth the following

IMPROMPTU.

"STELLA."

Who names me such and measures not the sky,
Where the lone orbit for my path must lie
Dark with the storm-cloud tempest blast, and gloom,
And midnight only giving power to illume?

A star! 't may be some wandering orb of light,
And left to sparkle mid the depth of night,
High above ocean's bosom fiercely wrought,
Or some lone isle where worshippers are not;
Some erring pleiad all companion-lost
And lost to earth and sky when loving most.
Though it were Hesperus, yet even she
Must wait in dimness the obscurity
Of brighter lovelier orbs, ere she may shine,
And prove herself to human eye divine.

Name it again—a star! but let it be
One, though the humblest, of the hallowed three,
Whose name the good of earth shall ever bruit,
Ordained of God, and guarding golden fruit;
Or of the five with lowly heart all riven,
Weeping the lost of earth, though hoped in heaven;
And stricken spirit though to mortal eye,
It gem the zienth of the midnight sky.

Pallas or Juno, Hesperus, or more,
Dark is the orbit, left to travel o'er,
Till bursts in glory heaven's eternal light,
And quenched all these for aye in denser night.

J. E. L.

Wanesit Cottage, Dec., 1847.

MISCELLANEOUS.

THE HOLY LAND.

BY HARRIET MARTINEAU.

VI.—The Jordan and Dead Sea.

This day, (April 6th,) we were to visit the Jordan and the Dead Sea. In the early morning, about five o'clock, I ascended a steep mound near our encampment, and saw a view as different from that of the preceding day as a change of lights could make it. The sun had not risen; but there was a hint of its approach in a gush of pale light behind the Moab mountains. The strip of woodland in the middle of the plain looked black in contrast with the brightening yellow precipices of Quarantania on the west. Southwards, the Dead Sea stretched into the land, grey and clear. Below me, our tents and horses, and the moving figures of the Arabs enlivened the shadowy banks of the stream.

We were off soon after six, and were to reach the banks of the Jordan in about two and a half hours. Our way lay through the same sort of forest land as we had encamped in. It was very wild; and almost the only tokens of habitation that we met with, were about Rihhah—by some supposed to be the exact site of the ancient Jericho. This is now as miserable a village as any in Palestine; and its inhabitants are as low in character as in wealth. No stranger thinks of going near it who is not well armed and guarded. Yet there is no need to resort to any means but honest and very moderate industry, to obtain a comfortable subsistence here—if only honesty were encouraged, and industry protected by a good social state. The fine fig-trees that are scattered around, and the abundant promise of the few crops that are sown, show that the soil and climate are not to blame. At this place there is a square tower, conspicuous from afar above the trees, which some suppose to be the sole remnant of the great city: but it can hardly be ancient enough to have belonged to the old Jericho.

On a hillock in the midst of the brushwood, we saw a few birds of such a size that one of the party in a moment of forgetfulness, cried out "Ostriches!" There are no ostriches in this country; but these cranes looked very like them, while on their feet. One by one they rose, stretching out their long legs behind them—certainly the largest birds I ever saw fly—or probably shall ever see.

Though we had been told, and had read, that the river could not be seen till the traveller reached its very banks, we could not help looking for it. Three broad terraces have to be traversed; and then it is sunk in a deep bed, where it rushes hidden among the woodland. Its depth of water varies much at different seasons; though less now than formerly. The Scriptures speak so much of the overflow of Jordan, and of the lion coming up at the swelling of Jordan, that it is supposed that formerly the river was subject to inundations which may have formed the three terraces above-mentioned, and caused the extraordinary fertility of the plain in old times: and that the wild beasts which then harbored in the brakes, came up to terrify the dwellers in the fields. However this may have been, it is not so now. The channel is no doubt deepened; and the river now in the fullest season, only brims over its banks into the brakes, so as to stand among the canes, and never reaches the terraces.

Though we were all on the look out, and though we reached the river at the spot which is cleared for the approach of the Easter pilgrims, we could not see the water till we could almost touch it. The first notice to me of where it was, was from some of the party dismounting on the Pilgrim's beach. When I came up—O! how beautiful it was!—how much more beautiful than all pictures and all descriptions had led me to expect! The only drawback was that the stream was turbid;—not only whitish, from a sulphureous admixture, but muddy. But it swept nobly along, with a strong and rapid current, and many eddies, gushing through the thick woodland, and flowing in among the tall reeds, now smiting the white rocks of the opposite shore, and now winding away out of sight behind the poplars and acacias and tall reeds which crowd its banks. It is not a broad river; but it is full of majesty from its force and loveliness. The vigorous, up springing character of the wood along its margin struck me much; and we saw it now in its vivid spring green.

The pilgrims rush into the sacred river in such numbers, and with so little precaution as to the strength of the current, that no year passes without some loss of life; and usually several perish. This year only one was drowned. Whatever superstition there might have been among our company, it was not of this wild sort; and we bathed in safety. The ladies went north; the gentlemen south. I made a way through the thicket with difficulty, till I found a little cove which the current did not enter, and over which hung a sycamore, whose lower branches were washed by the ripple which the current sent in as it passed. On these branches the bather might stand or sit without touching the mud, which lay soft and deep below. The limestone precipice and wooded promontory opposite made the river particularly beautiful here; and sorry I was to leave it at last.

It is useless to attempt to make out where the baptism of Jesus took place, or where his disciples and John administered the rite. And on the spot one has no pressing wish to know. The whole of this river is so sacred and so sweet that it is enough to have saluted it in any part of its course.

One thing more we did: we remembered friends far away, and carried away some water for them, having provided tin cases for the purpose. The Queen's children are baptised in Jordan; and I brought away a caseful for the baptism of the child of a friend who lives further away from the Jordan than our Queen does. This business done, we were summoned to horse, and rode away southwards to the Dead Sea.

The belt of woodland soon turned away eastwards, and we found ourselves exposed to extreme heat, on a desolate plain crusted with salt and cracked with drought. There had been a closeness and murkiness in the air, all the morning, which was very oppressive; and now it was, at our usual slow pace, almost intolerable. I put my horse to a fast canter, and crossed the plain as quickly as possible, finding this pace a relief to my horse as well as myself. The drift on the beach of the sea looked dreary enough; ridges of broken canes and willow twigs washed up, and lying among the salt and the little unwholesome swamps of the shore: but the waters looked bright and clear, and so tempting that our horses put their noses down repeatedly, always turning away again in disgust. I tasted the water—about two drops—and I almost thought I should never get the taste out of my mouth again. And this is the water that poor Costigan's coffee was made of!

Costigan was a young Irishman, whose mind was possessed with the idea of exploring the Dead Sea, and giving the world the benefit of his discoveries. It would have been a useful service; and he had zeal and devotedness enough for it. But he wanted either knowledge or prudence; and he lost his life in the adventure, without having left us any additional information whatever. He had had a small boat carried overland by camels; and in this he set forth (in an open boat in the month of July!), with only one attendant, a Maltese servant. They reached the southern end of the lake—not without hardship and difficulty; but the fatal struggle was in getting back again. The wind did not favor them, and once blew such a squall that they had to lighten the boat, when the servant stupidly threw overboard the only cask of fresh water that they had. They were now compelled to row for their lives, to reach the Jordan before they perished with thirst; but the sun scorched them from a cloudless sky, and the air was like a furnace. When Costigan could row no longer, his servant made some coffee from the water of the lake, and then they lay down in the boat to die. But the man once more roused himself, and by many efforts brought the boat to the head of the lake. They lay helpless for a whole day on the burning shore, unable to do more than throw the salt water over each other from time to time. The next morning, the servant crawled away, in hopes of reaching Rihhah, which he did with extreme difficulty. He sent Costigan's horse down to the shore, with a supply of water. He was alive, and was carried to Jerusalem in the coolness of the night. He was taken care of in the Latin convent there; but he died in two days. Not a note relating to his enterprise was ever found; and during his illness he never spoke on the subject. Any knowledge that he might have gained has perished with him; and no reliable information could be obtained from his servant. Costigan's grave is in the American burying ground; and there I saw the stone which tells his melancholy story. He died in 1835.

There appears to be no satisfactory evidence as to whether any fish are to be found in the Dead Sea. Our guides said that some small black fish have been seen there; but others deny this. A dead fish has been found on the shore near the spot where the Jordan enters the lake; but this might have been cast up by the overflow of the river. It is said that small birds do not fly over this lake, on account of the deleterious nature of its atmosphere. About small birds I cannot speak; but I saw two or three vultures winging their way down it obliquely. The curious lights which hung over the surface struck me as showing an unusual state of the atmosphere—the purple murky light resting on one part, and the line of silvery refraction in another. Though the sky was clear after the morning clouds had passed away, the sunshine appeared dim; and the heat was very oppressive. The gentlemen of the party who stayed behind to bathe declared, on rejoining us at lunch time, that they had found the common report of the buoyancy of the water of this sea not at all exaggerated, and that it was indeed an easy matter to float in it, and very difficult to sink. They also found their hair and skin powdered with salt when dry. But they could not admit the greasiness or stickiness which is said to adhere to the skin after bathing in the Dead Sea. They were very positive about this; and they certainly did observe the fact very carefully. Yet I have seen, since my return, a clergyman who bathed there, and who declared to me that his skin was so sticky for some days after, that he could not get rid of it, even from his hands. And the trustworthy Dr. Robinson, a late traveller there, says—"After coming out, I perceived nothing of the salt crust upon the body, of which so many speak. There was a slight pricking sensation, especially where the skin had been chafed; and a sort of greasy feeling, as of oil, upon the skin, which lasted for several hours." The contrast of these testimonies, and the diversity which exists among the analyses of the waters which have been made by chemists, seem to show that the quality of the waters of the Dead Sea varies. And it appears reasonable that it should; for it must make a great difference whether fresh waters have been pouring into the basin of the lake, after the winter rains, or a great evaporation has been going on under the summer's sun. In following the margin of the sea, we had to cross a creek, where my skirt was splashed. These splashes turned presently to thin crusts of salt; and the moisture and stickiness were as great a week afterwards as at the moment.

We wound among salt marshes and brakes, in and out on the desolate shore of this sea:—this sea which is not the less dead and dreary for being as clear and blue as a fresh mountain tarn. As we ascended the ranges of hills which lay between us and the convent where we were to rest, the Jordan valley opened northwards, and the Dead Sea southwards, till the extent traversed by the eye was really vast. How beautiful must it have been once, when the Jordan valley, whose verdure was now shrunk into a black line amidst the sands, was like an interminable garden; and when the cities of the plain stood bright and busy where the Dead Sea now lay blank and grey! As I took my last look back, from a great elevation, I thought that so mournful a landscape, for one having real beauty, I had never seen.

THE DYING MOZART.

History informs us that Wolfgang Mozart, the great German composer, died at Vienna, in 1691. There is something strikingly beautiful and touching in the circumstances of his death. His sweetest song was the last he sung, the "REQUIEM." He had been employed on this exquisite piece for several weeks, his soul filled with inspiration of richest melody, and already claiming kindred with immortality. After giving it its last touch, and breathing into it that undying spirit of song which was to consecrate it through all time as his cycnian strain, he fell into a gentle and quiet slumber. At length the light footsteps of his daughter Emelie awoke him. "Come hither, Emelie," said he, "my task is done; the Requiem—*my* Requiem—is finished."

"Say not so, dear father," said the gentle girl, interrupting him as tears stood in her eyes "You must be better—you look better, for even now your cheek has a glow upon it. I am sure we will nurse you well again. Let me bring you something refreshing."

"Do not deceive yourself, my love," said the dying father, "this wasted form can never be restored by human aid. From Heaven's mercy alone do I look for aid in this my dying hour. You spoke of refreshment, my Emelie; take these my last notes; sit down to my piano here—sing with them the hymn of your sainted mother; let me once more hear those tones which have been my solace and delight."

Emelie obeyed, and with tenderest emotion sang the following stanzas:

Spirit, thy labor is o'er,
Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortals begun.

Spirit! look not on the strife
Or the pleasures of earth with regret;
Pause on the threshold of limitless life,
To mourn for the day that is set.

Spirit! no fetters can bind,
No wicked have power to molest;
There the weary like thee, the wretched, shall find
A Heaven, a mansion of rest.

Spirit! how bright is the road
For which thou art now on the wing!
Thy home it will be with thy Savior and God,
There loud hallelujahs to sing.

As she concluded, says an account before us, she dwelt for a moment on the low tones of the piece and then turning from the instrument, looked in vain for the approving smile of her father. It was the still, passionless smile which the rapt and joyful spirit had left, with the seal of death upon those features.

RE-OPENING OF AN ANCIENT QUARRY IN TUSCANY.

The following very interesting letter is from Mr. Powers to Mr. Kellogg now in New York, who has the exhibition of the Greek Slave. It was received by the Caledonia, on her last arrival.

FLORENCE, Oct. 2d, 1847.

MY DEAR KELLOGG:—I have lately returned from a visit to a new marble quarry just opened in Marremma, about thirty-five miles from Leghorn; I say a *new* quarry, but it is a very old one, having been worked in ancient times, possibly by the Etrurians.—Judging from the great extent of the excavation they have made in the side of the mountain, vast quantities of marble must have been removed.—The sides of the excavation are carved down quite level with the marks of their chisels and picks distinctly visible. At a distance the cliff or ledge of rock appears like a natural formation, for Time has covered the surface with a black thin crust, very unlike marble in appearance, but a blow from a chisel exposes the beautiful material underneath.

This marble so closely resembles that of Paros that it is impossible to perceive the difference, and I have no doubt that many of the statues and busts heretofore supposed to be made of Parian marble, are actually of this very marble of the Marremma! if not, what has become of the vast quantities taken out of these quarries!

Until within a few years the beautiful and picturesque region where this marble is situated was a wilderness, but it is known that in ancient times it was thickly populated. Remains of ancient buildings are still to be seen in the vallies, and ruined castles crown the summits of the lofty hills in the distance. Some of these hills are full of artificial caverns, excavated probably in search of copper and other minerals. One of these mines is within a few yards of the quarry; a very deep pit overgrown with briars and underwood, at the bottom of which is seen an opening which leads to chambers and long passages in various directions to an immense extent. It is said to be a very interesting place but I did not go down for want of time. Some chisels and picks have been found there and at the marble quarry, which closely resembles those now in use! When you return we will visit this place at our leisure, for I am sure you will find it worth your while. The sea is in sight of the quarry at about a mile distance, and so easy and even is the ascent that we drove over the ground at a full gallop. The road to the quarry from Leghorn is along the sea shore, and is a pleasant ride of only five or six hours. I intend to make the statue of Mr. CALHOUN out of this marble, and it will, perhaps, be the first full sized statue made of it in two thousand years. I am now making a bust of WASHINGTON from this marble somewhat larger than life by way of an experiment. It is nearly blocked out, and I am satisfied already, that the effect will be all that could be wished. It is singular that the owner of the quarry is a Greek, who has found the marble supposed to be peculiar to his own country, here in Tuscany.

He can afford this marble for less than one-half the price of Carrara, on account of the great ease and small expense of excavating and taking it to the sea shore. The marble has a rich warm color so desirable in statues and busts, and it is most beautiful in columns, mantle pieces and the like—The grain is coarse like the Parian, but it works smoothly and takes a high polish. While looking at the new excavation, I was struck by the ancient and modern modes of doing the same thing. To my right arose the perpendicular uniform cutting of the ancient Etrurian pick axe,—to the left appeared the terrible fractures of the modern gunpowder—huge blocks scattered about, mishappen and indicating great waste of material, for by this way an immense quantity of marble is ruined. Still when we consider the mountain of it before us—enough to build nearly all the cities in Europe, we no longer think of this waste. But I could not avoid regret on seeing a mass of marble, some ten feet in length, and seven or eight in breadth, without a spot to mar its sparkling surface, shattered to pieces by a blast directly through its centre.

As ever, your friend, HIRAM POWERS.

KENTUCKY ENTHUSIASM.

MR. CLAY'S SPEECH. There are some incidents connected with the delivery of this speech, which show the spirit of the man and the occasion.

The parts of Mr. Clay's speech that elicited the most applause were those, which announced that he would have died rather than have voted for a lie, (referring to the preamble of the war-act) and which denounced slavery and the extension of slavery.

When about to introduce the latter subject, he paused, and in his deepest voice, and most imposing manner, said:

"I regard slavery as a great evil—greatly to be deplored—and, I will add, fraught with injustice to our fellow beings who are the subjects of it."

Long, earnest, and deafening applause followed this announcement. "The dullest heart," says one correspondent, "would have beat tumultuously." "I wanted when he said this," declared one ardent and true hearted Kentuckian, "to give a yell that would wake the nation."

The orator catching the full force of the feeling around him, and rising with the occasion, affirmed with deeper emphasis, and more stirring eloquence:

"Fifty years ago, I advocated the adoption of the Pennsylvania scheme of Emancipation, and had it been made the law, we should have been entirely rid of the evil of Slavery. And with the added experience, observation, and reflection of these fifty years, I regret—I deeply regret—and deplore—that that scheme—so wise, so politic, so just, had not been adopted: FOR MY OPINIONS NOW ARE PRECISELY WHAT THEY WERE THEN."

The enthusiasm here was seemingly at its height. "I clapped, danced, and shouted," says one usually sober. "I felt like a boy, so glad was I to hear a Kentuckian, talking out so bravely for freedom," adds another of our gravest citizens. "I tell you, my friend," affirms a young Emancipator, "Old Hal (God bless him!) has this day done a work for anti-slavery in the South, which will do wonders."

But the most exciting scene of all was, when Mr. Clay read and took the vote upon his seventh resolution. Here he paused, as he did in his speech, and rising his tall form to its utmost height, uttered a short appeal "which thrilled every heart."

"I am now about to offer a resolution on another subject. I hope that this audience—I trust that this people who have hearts—will sustain it. Their *honor* calls for a response. The common justice which animates and unites them, *demands* that they should repudiate the thought of acquiring territory for the purpose of extending the evil of slavery."

The audience waited not for the resolution! They knew what it was! And as one man, a deafening cheer rang out. "No robbery, any how," said one. "No robbery for slavery least of all," exclaimed another. "And," says one of our correspondents, "the cheer told me, as I would tell the world, that Kentucky never was, and never will be, a propagandist of slavery, or a server or defender of any propagandist."

Silence was restored, and Mr. Clay read the seventh resolution.

Shout followed shout upon its adoption! It seemed as if the pent up feelings of the crowd had, for the first time, an opportunity to flow out, and be expressed. The occasion was literally revelled in. "I behaved like a boy," said a friend to us, whose heart is devoted to the cause of freedom. "I was drunk with joy, as I heard Henry Clay speak against slavery as he did." [Louisville Examiner.

TOLERATION TO THE JEWS. The intolerance which it has pleased the piety of the Catholic princes of Europe to visit upon the poor Jews, seems to be sharing the fate of other forms of oppression. In Christian Europe the pressure has been gradually lightening, and the good work seems to have begun beyond the pale of Christendom. A paragraph is republished from the London papers, announcing that M. Albert Cohen, who lately visited Algeria for the purpose of devising means of improving the condition of the Israelites, had arrived in Tunis, and had an interview with the Bey. The facility with which M. Cohen speaks Arabic enabled him to converse a long time with the Bey relative to his mission. The Bey replied, "With the assistance of God, I promise you to do everything in my power for the Israelites of my kingdom. It is my sincere wish that they may be placed on the same footing as their co-religionists of France. In the meantime, I give you full power to act as you think proper." The Israelites, it is said, form about one twentieth part of the population of Tunis, and their condition is wretched in the extreme.

BAPTIST MISSION IN HAYTI. The Island of Hayti is about 400 miles long and 150 broad, and is second only in size, to one other of the West India islands. Its population is near one million. This population is colored, but sustain a government of their own, which is free and independent. Slavery was broken up in the Island in 1792, and the independence achieved in 1802.

In 1841 the American Baptist Free Mission Society commenced its efforts of preaching the gospel in Hayti, by sending to that interesting field of Missionary labor a missionary family, consisting of Rev. Wm. M. Jones and wife and Miss P. T. Young. In December of 1846 the station was reinforced by sending another family, consisting of Rev. W. L. Judd and wife and Miss Lake. These missionaries are stationed at Port-au-Prince, the Capital of the Haytien Republic.

Through the labors of these missionaries a little church has already been gathered. Mr. Jones, on account of his health, has been laid aside from his labors frequently, and is now spending a few months in this country, and soliciting means to build a chapel in Port-au-Prince. The health of Miss Y. has been greatly impaired, but is now better. The present encouragements and prospects of the mission are subjects of devout gratitude and praise. [Cor. Alb. Spectator.

INFLUENCE OF TEMPERANCE SOCIETIES. There are more than 1,500,000 people in the United States who abstain from the use of ardent spirits, and from furnishing it to others; more than 5,000 Temperance Societies, embracing more than 600,000 members. More than 6000 distilleries have been stopped: more than 5000 merchants have ceased to traffic in the poison, and more than 6000 drunkards ceased to use intoxicating drink. It is estimated that 30,000 persons are now sober, who, had it not been for the Temperance Societies would have been sots; and that at least 20,000 families are now in ease and comfort with not a drunkard in them, or one who is becoming a drunkard, who otherwise would have been in wretchedness and poverty, and disgraced by drunken inmates; at least 75,000 children are saved from the blasting influence which tends to make them drunkards. [Albany Spectator.

COLPORTEUR OPERATIONS IN THIS COUNTRY. During the six months ending Oct. 1st, eighty-two regulars have been commissioned by the American Tract Society, for the colporteur service, making 203 now in the field; and 92 volunteers, from 17 different Theological seminaries and colleges, have been empl yed for their vacations. Among the colporteurs there are those speaking the German, French, Welsh, Norwegian, and Irish languages, laboring among their fellow-countymen. Publications have been circulated to the amount of $101,725. The receipts of the Tract Society for the half year, were, in donations $40,970, publications $50,976, total $91,946; but there is yet due for printing paper the sum of $29,340, with scarcely a dollar in the treasury. The estimated expenditures for the next six months are an average of $20,000 a month, one half at least of which must com from donations. [Tribune.

DENOMINATIONAL DECREASE. The annual statistical report of the Methodist Episcopal Church notes a decrease in the Northern branch of that church of 12,741 members. This decrease, with the exception of a few hundreds, is among the white members.

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